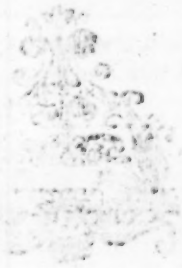
THE SUBSTANCE OF Mr. Cartwright's EXCEPTIONS Conſidered.

BY

RICH. BAXTER.

LONDON,

Printed for *Nevil Simmons* and *Jonath. Robinſon*, at the Princes-Arms and Golden-Lion, in St. *Pauls* Church-yard, 1675.



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The Substance of Mr. *Cartwright*'s Exceptions considered.

TO reply to these Exceptions *verbatim*, I conceive were a sinful loss of time, and a great wrong to to the Learned Author, and more to my self, and most of all to the Reader and the Truth. For it would unavoidably tire us all, and drown the Truth in a mountainous heap of useless Altercations; and the main business would be to manifest a Reverend Brother's mistakes, which I conceive may sooner kindle the fire of Anger, than the light of Information.

I shall therefore pass by all that part of the work, and only deal with the remaining Differences, which are the Soul of the Book, and that not in the Order as they lie, but as they seem of greatest moment, or are most insisted on by the Reverend Author.

The main substance of the Exceptions, consisteth of these points following:

1. That I say *Faith* (and secondarily *sincere Obedience*) are as to the Law of Works or Innocency, but the *Conditions* of our Justification by Christ's merits, from its condemning sentence: But they

are our material Righteousnesse in respect to the *Law of Grace*; viz. *a particular subordinate Righteousnesse*, because a *Condition* of our Pardon and Salvation. But Mr. *C.* yieldeth that they *are such a Condition*, but not that we are *justified by them*, or that they are our *Righteousnesse* thereto.

2. That I make *Works* to have a *co-interest* with *Faith* in Justification.

3. That I make *Faith* to be *but a Condition* of our main Justification, consisting in remission of sin: But Mr. *C.* makes it a *Cause*, which he calleth *Causa applicans*.

4. That I make *two Laws*, and Mr. *C.* but *one*; only yieldeth to call the *Promise* the *New-Law*.

5. That I make the New Covenant a Law to have a *peculiar penalty*, which Mr. *C.* denieth.

6. That I make *Obedience* a Condition of our *right to Salvation*, [*Juris continuandi vel non amittendi*) though not of our first Righteousnesse: And Mr. *C.* makes it a Condition of *Salvation it self*, and not of *our right to it*; yet confesseth that it is the same thing that is the Condition of Justification, and of right to Salvation.

7. That Mr. *C.* makes the *Gospel-Grant* to be properly, *A Sentence of Absolution by God as Judg*; and I make it to be but *A Donation of pardon and life by God as Rector and Benefactor by Law, and Deed of Gift*, and so a *virtual*, not an *actual judicial Sentence*: Which yet I little stick on.

8. Mr. *C.* taketh the Judgment after this life to be no other or further Justification than we have here, but only a further *Declaration* of it: And I take it to be a decisive Sentence, to put our right out of controversie, giving us our *Jus Judicatum*, as

as the *Promiſe* did our *Jus Conſtitutum*, and moreover, being the orderly means to our poſſeſſion.

As to the firſt of theſe Differences, I would know, Whether it be about the *Matter* or the *Word* that we diſagree? If the *Matter*, then Mr. *C.* would never have granted, 1. That Faith and Obedience is an *inherent* or *perſonal Righteouſneſs*, and ſo called commonly by Scripture and Divines. 2. That it is the *fulfilling* of the *Conditions* of the *New-Covenant*. 3. That if we be *accuſed* to have *no right* in Chriſt, becauſe we have *not fulfilled* this *Condition*, we muſt plead the *actual fulfilling of it* by our ſelves, or periſh; and not plead any fulfilling of it *by Chriſt* for us, nor any *pardon* for our *not fulfilling* it. 4. Yea, that even wicked men may have a true *particular Righteouſneſs*, (though not *this* which is the Condition of Salvation) I remember now no one *material* difference left between us.

And if it be only *Verbal*: 1. I conceive that the Diſpute, [*Whether the fulfilling of the Conditions of the New-Covenant may be called Righteouſneß, or we be ſaid to be juſtified by it?*] when we are agreed in the *thing*, is not worth the contending about. 2. Mr. *C.* ſaith, *p.* 91. of his Exceptions, *Non oportet litigare de verbis cum de re conſtet.* 3. He confeſſeth (as is ſaid) that even a wicked Reprobate may have a *particular Righteouſneſs*, and owneth *Bradſhaw*'s ſo denominating it. He therefore that will yield that the *Devil* or a *Reprobate* may be called *righteous quoad cauſam particularem*, and that that is *Righteouſneſs*, methinks ſhould not deny it in our caſe. 4. He confeſſeth (for it is undeniable) that all our Divines do give the *name* of

Righteouſneſs to our *inherent Righteouſneſs*: Therefore *de nomine* we differ not. 5. He denieth not (for it is paſt denying) that *Scripture* often calleth our *Faith* and *ſincere Obedience* by the name of *Righteouſneſs*: So that when I ſo call it, I do but ſpeak as the Holy Ghoſt hath taught me. Thus far then methinks, we ſhould be fully agreed (as in ſenſe ſo) that the *name* of *Righteouſneſs* is lawful and fit to be applied to our Faith it ſelf, and perſonal Obedience.

It remains then *de nomine*, whether we may ſay, 1. Either that this *Faith* or *Righteouſneſs* doth *juſtifie us?* 2. Or that we *are juſtified by it?*

For the *former phraſe*, I uſe not to ſay [*Faith juſtifieth:*] 1. Becauſe it ſoundeth as if I made it an *efficient Cauſe*. 2. Becauſe Scripture rather uſeth the *other* phraſe, [*We are juſtified by Faith.*] Though there ſeem ſmall difference in theſe ſpeeches, yet indeed the latter beſt fitteth the nature of a *conditional* or *diſpoſitive Intereſt*: And the Holy Ghoſt is the fitteſt Judg. But for the latter phraſe, and the former taken in the ſame ſenſe as the latter, *viz.* [*That Faith juſtifieth as a Condition*, and thence conſequentially, as the *matter* of our *ſubſervient particular Righteouſneſs*,] I ſhould think that here is no room for a diſagreement. For,

1. None can deny but that I ſpeak in the Language of the Holy Ghoſt, who ſaith, [*A man is juſtified by Works, and not by Faith only*;] and that [*by our words we ſhall be juſtified, and by our words we ſhall be condemned.*] Say not I miſtake the *meaning* of theſe words; while, 1. Our Queſtion is not now about the *meaning* or *matter*, but about the *fitneſs* of the *phraſe*. 2. And the thing that I am

firſt

firſt blamed for, is not the miſunderſtanding of a particular Text, but of the *Doctrine* of Juſtification.

2. It is beyond all doubt a contradiction unworthy the Pen of any Learned man to ſay, *This is our Righteouſneſs, and yet will not* in tantum *juſtifie us*; (and *in totum*, I ever denied it as much as they:) *Forma proculdubio informat & denominat.*

3. *To juſtifie*, (in the ſenſe I uſe it) is (firſt) *to conſtitute Righteous*, (for I take it for *conſtitutive Juſtification* firſt:) But it may be ſaid, that we are *conſtituted Righteous* by *Faith* and *Obedience* (not ſpeaking of *univerſal Righteouſneſs*:) Therefore it may be ſaid we are *juſtified by them.*

Nothing can be ſaid to this Argument, but againſt the *minor*, by denying that the word [*Juſtifie*] is ever taken for *conſtituting Righteous*, but only for *ſentencing* us ſo: But I never yet met but with one Learned man, that I remember, that was of that mind. Our Divines ordinarily diſtinguiſh of *Juſtification conſtitutive and ſentential*: 1. His Reaſon is, becauſe it is ſtill taken *in ſenſu forenſi*, and ſo we maintain againſt the Papiſts. But I anſwer, Our Divines take not *ſenſum forenſem*, as excluding, but including, *ſenſum Legalem, vel Civilem* (as we commonly ſpeak) but only as excluding *ſenſum Ethicum*, as it ſignifieth merely our acts and qualities of *Ethical Juſtice* or *Virtue*. Now ſo I grant againſt the Papiſts, that Juſtification ſignifieth not moſt uſually nor very oft an infuſion of new Qualities; but 1. *Non reatum culpæ vel pœnæ*, which is Innocence and *Legal Righteouſneſs*. 2. *Sentential Abſolution*. Now I ſay no more, but, 1. That our *Non-reatus culpæ finalis impœnitentiæ & infidelitatis*

aut Rebellionis, is our *particular Righteousness or Justification.* 2. Our *Non-reatus pœnæ propter hanc culpam* is founded herein as the *matter.* 3. Our *Non-reatus pœnæ æternæ* in general dependeth on this (at the last Judgment) as on a *Condition.* 2. I little doubt but Scripture (mentioning Justification by Faith) means it of *constitutive Justification*; and Mr. *C.* for ought I perceive, thinks so too, taking it and sentential Justification for all one.

If then we may be said to be [*made Righteous*] by *Faith* and *Obedience*, then we may be said to be *justified* by them: But the former is true; Therefore, *&c.*

That Righteousness which makes not righteous, is a thing never yet known, except it were only *nomen justitiæ sine re*, and it were only equivocally so called. For *Righteousness* is a mere *relative form*, and therefore must make, that is, formally *constitute* the *person righteous so far.* Even as there is no existent *Worthiness*, that makes not *worthy*; or *Guiltiness*, that makes not *guilty*, or *Unrighteousness*, that makes not so far *unrighteous*; or *Goodness*, that makes not so far *good:* I think none will contradict this.

4. I'll tell you what I will do? If godly Divines would not have me use *James*'s phrase, and say, [*We are justified by Works,*] yea, or by *Obedience*, yea, or *by Faith*, as *Paul* speaks, rather than wrong the Churches peace, I will utterly lay it by in speech and writing; and I will only say, [*We are made righteous,*] and not, [*We are justified*] by them. And so in my Explication of our Righteousness, I will say, that we have a twofold Righteousness: 1. *Inherent personal Righteousness* (*Evangelically* so called)

called;) which by reaſon of its exceeding Imperfection (for ſo I am content to ſpeak) will not juſtifie us of it ſelf in Judgment: This conſiſteth *inchoatively*, or at firſt, of *Faith and Repentance* without external Obedience; afterward, of *Faith continued*, and *Obedience added*. 2. The other *Righteouſneſs* is *meritoriouſly Chriſt's Satisfaction for our ſin*, and *formally the pardon of ſin it ſelf*, whereby the defaults of all our Faith, Obedience, and other Graces, together with all the ſins of our lives, are remitted, or our *jus ad impunitatem & regnum*. Our Faith or Obedience is none, no not the leaſt part of this Righteouſneſs of Remiſſion, and right to Life: But yet Chriſt in granting his Act of Pardon or Grace, did *except final Infidelity and Impenitency* out of it: And therefore as he *pardoneth* none ſuch, ſo his *Righteouſneſs* of *Remiſſion* alway ſuppoſeth concurrent our *perſonal Righteouſneſs* (quâ talis, *not to be remitted*;) Chriſt never died to purchaſe us pardon for loving God, hating Sin, Repenting, Obedience, *&c.* but only for *the ſin* that adheres to theſe in their deficiency or evil company. Why may not this much reconcile us?

Nay, Note theſe two things:

1. That Mr. *C.* in his pleading for an imperfect Righteouſneſs, ſo denominated from its Conformity to the Law, *page* 68, 69. profeſſeth, that [*Accepting for Righteous, and accounting juſt, is as much as juſtifying*;] and that, [*it is the New-Covenant that ſo accepteth our Works, as they are a ſincere, though imperfect, Conformity to the Law as a Rule*;] and that; [*for his part he ſhould ſay, that we and our actions are juſtified from the Law of Works, i. e. from the Condemnation of it.*] Now is not here

here as much, or more by far, than I ſay for Works?

1. More: For I do not think that God's acceptance of our Works, is a *juſtifying* them from the *Law's Condemnation*; but that they are *unjuſtifiable*, and ſtill *condemned* by the Law, and that the Goſpel was never of force to ſave *mens Works* from the *Law's Condemnation*, but only to ſave the *perſon*: Nay, that if the *Works* be not *condemned* by the *Law*, the *perſon* cannot be *juſtified* by Chriſt, but muſt be juſtified by his *Works*: For *juſtified Works* will *juſtifie* the *perſon*, ſo far as they are *juſtified*; and if the *Works* be *not condemned*, the *perſon* cannot be *condemned* for them.

2. But I intend not this as an Accuſation of his Opinion; for I believe he meaneth ſoundly: But then at leaſt conſider, Whether this be not as much as I ſay? He alloweth here, and profeſſeth to uſe the term [*Juſtification* of *our Works*] as the *ſubject*: And if it be fit to ſay, *God juſtifieth* our *Works*, then what man can deviſe a Reaſon why it is not as fit to ſay, *God juſtifieth us thereby?* ſo far *in tanto*, though not *in toto*: For as *Bradſhaw* truly ſaith, *Every Juſtification of the cauſe, is indeed a Juſtification of the perſon.* I take it for granted therefore, that Mr. *C.* alloweth me to ſay, that we are juſtified by *our Works and Faith* as our *particular Righteouſneſs*, by a particular Juſtification: Yea, he in other places plainly expreſſeth as much. Now he muſt needs know, that I often told him, I take it but for a *particular Righteouſneſs*, and to be but *Materia Juſtificationis particularis, & conditio Juſtificationis plenariæ, vel (ſuppoſitâ conditione præſtitâ) univerſalis.*

2. Note

2. Note alſo, That he gives it as the very ſum of all his Anſwer on this point, that [*our Faith (and Obedience)* as an *imperfect Conformity* to the *Law*, is a *particular Righteouſneſs*, and ſo it juſtifieth not; but as it is the *Condition* of the *Covenant*, it juſtifieth, and ſo it is no *Righteouſneſs*.] Now it is here granted, that a *perſonal Righteouſneſs* is requiſite to our *Juſtification*, though not as *Righteouſneſs*. If Faith, which is our Righteouſneſs, be neceſſary, though not *as* our Righteouſneſs, but as a *Condition*; for my part I have all that I deſire for ſubſtance in his Conceſſion, that *Faith juſtifieth as a Condition*. The reſt is but of the *name*: And of the name himſelf ſaith, *p.* 40. [*The Queſtion is not, Whether we be ſaid to be juſtified by our Works or Words* (that he confeſſeth) *but how and in what ſenſe we are to be ſo juſtified: There is a particular Juſtification, and a declarative Juſtification: Thus we are juſtified by our Works and Words; but a full and formal Juſtification is only by Chriſt's Righteouſneſs, through Faith imputed to us.*

But what Reaſon gives he through the whole, why Faith is no *Righteouſneſs* as a *Condition*? He ſaith ſtill, that [*It is no new Accuſation to be accuſed of not-performing the Conditions of the New Covenant, but a making good the former.*] But it is moſt evidently a diſtinct ſubordinate *Accuſation* towards the making good the firſt. Is the *means* and *end* all one? Is it all one to accuſe a Traytor of being liable to death for *Treaſon* merely as ſuch; and to accuſe him of not performing the Conditions in an Act of *General Pardon*? and ſo having no benefit by that Act for his eſcape? The *words* are not the ſame, nor the ſenſe the ſame, therefore the Accuſation

ſation is not the ſame. Thoſe things which are diviſible are not the ſame: But theſe are diviſible; *ergo*, &c. The Devils may be accuſed of being guilty of death for ſin as ſin; but not of *non*-performance of Conditions of Recovery: For a mere Negation is no ground of Guilt or Accuſation.

But he thinks, that [*the Law conſtituteth the* officium Credendi, *and the Covenant the Condition; therefore as a Condition performed, it is no Righteouſneſs; and as a Duty performed, no juſtifying Righteouſneſs, but particular.*] I anſwer, 1. If this were all ſo, yet when the Covenant doth take *one Legal duty* for its *Condition*, our Salvation may lie on that *particular Righteouſneſs*. 2. Will it, or may it ever be queſtioned in Judgment, or not, *Whether we have performed the Condition of the New-Covenant?* I think it will be the *main* Queſtion: I am ſure in *Conſcience* it is the main. If it may ever be queſtioned, *Whether we have right in the Promiſe and Chriſt's blood or no*, I know no way of Legal evincing it, but by producing the *Deed of Gift*, or our *performance* of the *Condition*. All the doubt then to be diſcuſſed will be of the latter; and on this will Reprobates begin to plead, [*Lord we have done thus and thus*;] for the *Gift* will be undeniable. Now if this will be a *Cauſe* to be pleaded at Judgment (yea, for ought I can underſtand by God's Word, the great Cauſe of the day,) then certainly the Defendant will be *Guilty*, or *Not-Guilty*; and his Cauſe will be *juſt*, or *unjuſt*. If he have *juſtitiam Cauſæ*, then Mr. *C.* is miſtaken; if he have not, the man is condemned. Mr. *C.* is very much out to imagine (and make it the ſubſtance of moſt of his Anſwers in the main Queſtion) that our performance

performance of *a Condition as ſuch*, may not be a *Righteouſneſs*. What if it were granted to be no *Ethical Righteouſneſs* (and yet I am loth *Covenant-breakers* ſhould have ſo much countenance, or that *God's Covenant-keeping* ſhould be denied the name of *Righteouſneſs*;) doth it follow that it is not a *judiciary Righteouſneſs*, a *juſtitia forenſis* which is *neareſt* to our great Juſtification?) If Contractors enter a Suit one againſt another for not-*keeping Covenants*, may not, muſt not the Accuſed or Defendants Cauſe be *juſt*, or *unjuſt*? If a man enter an Action againſt another for not-performing a *Promiſe*, for not-doing what by *Leaſe* or other *Covenant* he was bound to; I think the Law will pronounce him and his Cauſe *juſt*, or *unjuſt*; and acquit and juſtifie him, or elſe condemn him accordingly. If it be capable of being a *Cauſe in Law*, or the matter of an *Action* or Suit, then it is moſt neceſſary a righteous or unrighteous Cauſe. But,

3. I do not think it tolerable ſo to exclude the *Law as a Law* from this work. For,

1. The *very Covenant* is a Law, even the *promiſory part*: I prove it, 1. God is ſo ſuper-eminently and tranſcendently above us, and our abſolute Sovereign, that we are not capable of entring into a ſtrict Covenant (as among equals) but ſuch as participateth of the nature of a Law. We have ſo wholly our dependance on him, and good from him, that he can make no *Law* of *favour*, or for our *good*, but ſo far it muſt be as a *Benefactor* (it being otherwiſe with earthly Sovereigns, whoſe Subjects receive not all their propriety from them:) And alſo he is ſo conjunctly our *abſolute Sovereign*, that he can enter no *Contract* with us but *authoritatively*.

2. From

2. From the Definition: A Law taken most fitly, though largely (for *jus Constituens*, adequate to *jus Constitutum*; and not for *Lex*, as its narrowly taken as distinct from *Precept*, *Priviledges*, *Contracts*, &c.) this true proper *Law* is but *Constitutio debiti Authoritativa*; or, *Signum voluntatis Rectoris debitum Constituens*. Now *Constituere debitum præmii*, is as true an Act of *this Law* (though *every Law* have it not, which made some exclude it;) as *constituere debitum officii*. Yea, acts of absolute *free Grace* or *Pardon* are *true Laws*. So that God did make the *New-Covenant* as *Benefactor* and *Legislator* both; and so gave the Legal *jus ad Beneficium*, and constituted the *Condition* of his own Gift.

2. Besides, I am not yet of Mr. *C*'s mind, that the *Precept* it self, which he calls the Law, is not a real part of the *Covenant*. What though it be part of the *Law?* so it may be, and of the *Covenant too*; for the *Covenant* (as Mr. *Lawson* hath well shewed) is truly a *Law*, called a *Covenant* from the more excellent part (the *Promise*) and from God's Condescention, and from man's requisite Consent: Yet called a *Law*, as being the *authoritative Constitution* of what shall be *due to us* (good or evil) and what shall be *due from us* for the obtaining of one, and escaping the other. But of this more anon about the Law.

3. Nay, as Unrighteousness condemneth not directly, as it is contrary to *Duty*, but as it is contrary to the *Condition of Life*, and is the Condition of the Threat: So when it concerneth Judgment, the word *Righteousness* doth most nearly belong to Duty as a Condition, and remotely to Duty as Duty performed.

2. The

2. The second Question or Point of Difference, [*I make Works to have a co-interest with Faith in Justification.*]

But how? It is sure confessed not in our *first Justification*, and that it is principally in our last great Justification at Judgment. Do I advance Works higher than others? or do I not rather seem to depress Faith lower? I never made Works to be the *instrumental Cause* of Justification, as others do *Faith*. I never made them the *causa applicans*, as Mr. C. makes Faith. I never made them *any proper cause*. I do aver in the end of my Answer to him, that I give *less to Faith*, but *no more* to *Works* than others.

His Answer is this: [*Why? then make it appear that they hold Works to justifie as well as Faith, or to have a co-interest with Faith in the effect of justifying: Except you perform this (which I presume you never will) you cannot make good your undertaking.*] *Ans.* I have proved over and over, that they affirm *Repentance* a *Condition* of Pardon; and *Obedience* a *Condition* of final *Justification*. If I prove that they do thus, and that I do no more, do I not prove that I give no more to Works than they? What, must I prove that they give *no more* to Faith, and so make *no greater inequality* than I, before I can prove that they give *as much to Works*? The co-interest of a Condition I can prove by forty of them, that they give as far I: But must I prove that they give *Obedience* the co-interest of *a cause*, which I deny my self?

So

So I did in the next lines cite *Davenant*, ſaying the very ſame words as I, and as fully as I deſire, and largely explaining and proving them. Yet *Davenant* ſaid well, and I ſay ill, when I am ready to ſubſcribe to his words in the ſenſe as they muſt plainly import, or with a Proteſtation to underſtand them as rightly as I can: If this be not *non ex fide perſonas, ſed ex perſonis fidem*, &c. as *Tertul.* what is?

And what is the Difference? Why it is ſaid, [*Dico te extra oleas vagari, cum ego de conditione Juſtificationis loquor, atq; ejuſmodi quidem conditione quâ Juſtificari dicimur: tu autem opponis mihi authorem de operibus Juſtificatorum, i. e. eorum qui jam Juſtificati ſunt, & fide quidem, non operibus, ex authoris iſtius ſententia, ad ſalutem neceſſariis diſſerentem.*]

Reſp. 1. *Putàſſem propiùs ad rem controverſam pertinere, quid ego loquor, & de quali conditione, quam tum, cum ego rei & tu actoris partes agis?*

2. *Nonne* Davenantius *etiam loquitur de conditione? & de conditione ſine qua non? & de conditione ad Juſtificationis ſtatum retinendum & conſervandum? imo de conditione concurrente vel præcurſoriâ? Ipſiſſima authoris verba ſunt.*

3. *Nonne & ego de Juſtificatorum operibus ſemper ſum locutus, quando dixi ea ad Juſtificationem continuandam eſſe neceſſaria.*

It is further anſwered by Mr. C. to the fifth Concluſion, [*Some internal Works muſt go before Juſtification, yet they do not therefore juſtifie as well as Faith.* Davenantius *eo ipſo loco negat opera neceſſaria eſſe ad Juſtificationem ut cauſas, ſed tantum ut ad obtinendam equeſtrem dignitatem*, &c. *Fidem autem*

(alio

(alio loco) dicit eſſe cauſam applicantem juſtitiam Chriſti, atq; ideo ei tribuit quod proximè & immediatè pertinet ad rem applicatam, &c.]

Reply. 1. Doth not he ſay, that they are neceſſary [*ut conditiones præcurſoriæ?*] If they are *Conditiones*, they have the *intereſt* of *Conditions* in Juſtification. I ſay not, [*They juſtifie us*,] becauſe that phraſe ſounds as if I aſcribed an *efficiency* to them; but only, that [*we are juſtified by them as Conditions.*] And to ſay, [It is a Condition of Juſtification, and yet we may not be juſtified by it as by a Condition] is no better than to ſay, [Such a thing is an efficient, but cauſeth not as an efficient.] I deny them to be *Cauſes* as well as he.

2. And what if you proved that he makes Faith *a Cauſe*, when I do not, and ſo doth not ſo nearly equal them as I? Doth that prove that I give *more to Works* than he? or rather that I give *leſs to Faith?* He that will affirm, that he aſcribeth no more to Works than you, is but ſorrily confuted by your ſaying, that he aſcribeth *leſs to Faith*, that is, that he gives Works a *co-intereſt* with Faith: Which he may do, by derogating from *Faith* (or from your eſtimation of it) without adding any further dignity or power to Works.

Mr. *C.* gives this as his ſummary Anſwer, [*Your firſt inference is of no force, as having no ground*, viz. *that if I will be of* Davenant's *mind, I muſt be of yours. I do not ſee that* Davenant *doth attribute as much to Works as you do.* (2.) *Who hold, that they juſtifie; and urge,* (3.) *the words of St.* James *for it; whereas* Davenant (4.) *makes Faith to juſtifie;* (5.) *as apprehending and applying Chriſt's Righteouſneſs, which ſurely Works cannot.* He ſaith alſo;

(6.) *Opera ſequuntur Juſtificationem & præcedunt Glorificationem*; *being not acquainted it ſeems with your diſtinction of Juſtification, as Inchoate, and as Conſummate at Judgment, whereby you would have Works to be as well a Condition of Juſtification as of Glorification.*

Rep. If ever words were ſpoke againſt moſt *expreſs evidence in terminis*, I think theſe are; 1. That my words were groundleſs, when I have no fitter expreſſions of my own mind, than in *Davenant*'s words. 2. I hold not, [*that they juſtifie,*] but that [*we are juſtified by them,*] which phraſe better fits a mere Condition than the former. 3. I take the words of *James* to be Scripture; and doth it prove, that I give more to *Works* than *Davenant*, becauſe I cite the expreſs words of Scripture? What if I miſunderſtand that Scripture? doth it follow that I give more to Works? 4. Is this an Argument to ground your Accuſation on [Davenant *makes Faith to juſtifie, as apprehending and applying Chriſt's Righteouſneſs: Works cannot ſo do?*] What then? *therefore* Davenant *gives leſs to Works than you?* A ſorry conſequence! Or is it, [*Therefore* Davenant *makes not Works to juſtifie.*] *Anſw.* Nor I, if you take it efficiently, as you ſay, *Davenant* doth make *Faith a Cauſe.* But, 1. Is not this his giving *more to Faith*, and not *leſs than I to Works?* 2. Doth he not ſay, that Works are Conditions of Juſtification, ſome *precurſory* and *concomitant*, and ſome for *continuing it?* And I ſtill profeſs, that we are juſtified by them but as *Conditions.* If you ſay, I call them *Righteouſneſs* by which we are juſtified, I have anſwered that before; that is *lis de nomine*, and I ſo call them but *à poſteriore*, becauſe they are *Conditions*

ditions of our *Juſtification*, and you and *Davenant* call them *a particular Righteouſneſs* as well as I I ſtill ſay, as to our *univerſal Juſtification*, they have no further intereſt than the very *eſſence* of a *Condition imports*; and if *Davenant* give them not this, he was to blame to tell us otherwiſe. 5. I make Faith alſo to juſtifie [*as Apprehending and Applying*,] if you do not take the word [*As*] ſtrictly *pro ratione formali*, but as ſignifying Faith's *ſpecial aptitude* to a preheminence in this Work: And I affirm, that *Works* do *not juſtifie* as *Apprehending* or *Applying*: (ſtill remember, that when I uſe the phraſe [*Faith juſtifieth*,] I uſe it in Conformity to your Diſcourſe, and mean it as is before explained. 6. Do not I ſay, as well as he, that *opera ſequuntur Juſtificationem & præcedunt Glorificationem?* and doth it thence follow, that he was unacquainted with my diſtinction of Juſtification *Inchoate and Conſummate* at *Judgment?* Why? 1. You know the ſame man was acquainted with the diſtinction between *Juſtification Inchoate and continued*. 2. And that that he ſaith *Works follow Juſtification*, makes them *precurſory Conditions* of *Juſtification*, and *Conditions* of its *Continuance?* and ſo plainly acquaints you, that it is thoſe *external Works*, which he makes *Conditions* of *continuing Juſtification*, which he ſaith, *follow* it; which no doubt but they do. 3. Think you then, that this Learned man did not know, that Chriſt would come again to judg the quick and the dead? and ſo could diſtinguiſh between Juſtification *here* and *hereafter?* Or did he ever dream, that the Saints ſhould be *judged*, and yet not *juſtified then?* why, then they muſt be *condemned?* For *Judging* is the *Genus*, and hath but thoſe two *ſpecies*.

But I have ſpoke further to this than I intended.

The ſum of my Reply to this Queſtion is this: 1. *I never gave Works a co-intereſt with Faith, in cauſing or effecting our Juſtification*: For I never gave *Faith* ſuch an *intereſt*. 2. I never gave *Works* an *equal intereſt* with Faith. 3. I never gave *external Works any intereſt* in our *firſt Juſtification*. Only to that I require, that the Faith be ſuch as Mr. *C.* himſelf ſo much pleads for, *A working Faith*, or *non renuens operari*; or that hath Works in it *Virtually*, (as taking Chriſt for King to be obeyed.)

Contr. 3. The next Difference between us is this: *Mr.* C. *makes Faith to be* Cauſa applicans *of our Juſtification*; *and I make it to be but a Condition.*

I underſtand my own term partly, but I underſtand not his: What Cauſe is this *Cauſa applicans*? As far as I underſtand him, he meaneth an *efficient Cauſe*: And that which is an *efficient*, may be ſaid to *effect*. Here is the difference then, I do not make Faith to *effect* the *pardon of any ſin*, that is, *to pardon me* (as a leſs principal Cauſe:) But had Mr. *C.* given us this *Cauſality of Faith* in any notion familiar to us Logicians of the lower Form, we ſhould better have known what to make of it. In the mean time ſhould I preſume but to paſs my Conjecture which of the ſorts of *Efficients* he intends, perhaps I might wrong him by my miſtakes; yet let theſe two things be remembred: 1. That I hereby give *leſs to Faith*, but not *more to Works*. 2. That I only *excuſe myſelf*, for not calling Faith,

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A Cauſe of Juſtification: But I do not *accuſe others* that ſo call it, nor will I contend with them about it, if they mean a moral Cauſe, or *per accidens only*, if they will give me leave to forbear. And though anon I ſhall ſhew, that I hope you may yet mean the ſame as I by *Cauſa applicans*, that it is but *diſpoſitio cauſæ materialis, id eſt, Recipientis*; yet becauſe ſo great a number of great Divines call it the *inſtrumental Cauſe*, I muſt firſt ſpeak to that ſenſe, on that ſuppoſition.

And here I remember Mr. *C*'s next words to thoſe even now cited: [*Do our Divines give more to Faith than you?* 1. *As you urge the* τὸ ἐκτὸν *of St.* James, *for being juſtified by Works; ſo you alſo inſiſt upon the very letter of St.* Paul, *and will have Faith it ſelf to be properly our Righteouſneſs by which we are juſtified: This our greateſt Divines do not, no more than the other.*]

Reply. 1. I had rather be accuſed of adhering too cloſe to the words of the Holy Ghoſt, than of departing cauſeleſly from them.

2. How oft have I told you over and over, that I make Faith to be no further our Righteouſneſs, than as it is the *Condition* of our *Righteouſneſs merited by Chriſt?* And knowing this, could you think and ſay, that I give more to Faith than your ſelf, who ſay, it is the *Condition* as well as I? Sure the *naming* of this *Condition* by the *name Righteouſneſs*, is not giving *more* to it! If it be, 1. You cannot ſay ſo, that uſe the name your ſelf; 2. And here ſeem to confeſs I have [*the very letter*] of *Scripture* for it: And that's enough I think to juſtifie the *name*, while I agree with you in the *thing*.

He proceeds thus: [*Yet you ſtick not to brand them as making man his own Juſtifier or Pardoner,* Ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων. *Truly this is over-groſs: What profeſſed Adverſary could reproach our greateſt Divines more than thus? Whither will not a man's partiality carry him, if he be let alone? May you not as well ſay, that Chriſt made ſome their own Saviours, becauſe he ſaid, that their Faith had ſaved them? I had thought that all the glory did belong to the principal Agent, rather than to the Inſtrument.*]

Reply. Where I have offended God in wronging men, I deſire and hope for pardon. Yet if I may give a true account of my words, I muſt ſay, 1. That I would have you review, whether it be you or I that broke the Ninth Commandment. I did not ſay, that theſe Divines do make man his own Juſtifier; but only that [*I give not to Faith, and ſo to man ſo much as they, not daring to make man his own Juſtifier.*] I am afraid *I ſhould be guilty* of this, if I ſaid, that Faith effecteth our Juſtification: Doth it follow that I ſay, *They are guilty of it?* I think not, for all your anger. For Conſequences are not to be faſtened upon men that diſown them, at leaſt, as *directly* guilty of them: *I ſee them*, or ſeem to my ſelf ſo to do; it would therefore bring that guilt *on me*, if I held their opinion, though it may not on them (unleſs remotely.)

2. I never once thought of charging the men as holding, that they juſtifie themſelves; but only I charged *their opinion* with it conſequentially. And muſt the Reverence of men prohibite us to mention or intimate the ill Conſequences of their miſtakes? Then hath the Serpent got the day, when he

he hath once lodged his errours in Reverend breaſts: It will be no more lawful to diſturb him, if he be once ſo houſed. Who is he that liveth, and erreth not? What errour in Morality hath not abſurd and vile Conſequents? If we *mention* them, it ſeems we are *given up* to a lamentable ſtate of ſin.

3. I now underſtand why you heap up the words of ſome *late Reverend Divines*, which I thought did make up *utramq; paginam* in your Exceptions; and though themſelves might receive a fair Anſwer, yet did ſeem your moſt irrefragable Argument. But if this be ſo, it's vain to diſpute any more: For if I bring Scripture or Reaſon, you may ſay, The Divines are againſt it. If I argue againſt their Opinions, by ſhewing their abſurdities, you may ſay, What *profeſſed Adverſary* could *reproach them more?* It's *too groſs* to charge Abſurdities or ill Conſequents on a Doctrine that ſuch men hold. Then muſt miſtakes dare us and deride us, when they are got into theſe holts, we can follow them no further.

4. What ſay you by *Ameſius*, that ſaith, That there is ſuch a Concatenation of Truths, that whoever denies one, and holdeth one errour, doth by Conſequence overthrow the Foundation? *Caſ. Conſ.* I am not of his mind, unleſs it be limited to ſome kind of Truths: But it ſeems then he thought, that conſequentially *every errour* denied Chriſt the Foundation: How far was this man given up to reproach, not only the late Reverend Divines, but all men living? far more than I.

5. M. *C.* thinks that Chriſt's *active Righteouſneſs* in obeying the *Moral Law*, is not *imputed* to us for our *Righteouſneſs*. I ſuppoſe his Reaſon is much drawn from ſeveral Abſurdities or ill Conſequents

which he thinks will follow, if the contrary be aſſerted: Perhaps, that it will make Chriſt's death needleſs or vain; (for thoſe that ſay as he, do charge it with no leſs.) Muſt I therefore lament the condition of Mr. *C.* as one left of God, to reproach all thoſe Churches and Divines that are againſt him, as bad as their profeſſed Adverſaries do? and ſay, He makes them deny the death of Chriſt?

6. If I muſt believe as the Church believes, which Church is it? why am I not as excuſable for being loth to reproach the Church of Chriſt for 1200, if not 1400 years after Chriſt (who never made Faith *the Inſtrument* of *juſtifying*, that I could yet find) as accuſable for reproaching ſome part of the Divines of *Europe* for 150 years, by declaring the Reaſon of my diſſent from the ill Conſequence of their Opinions? If we muſt go to the *Poll*, neither you nor I ſhall be well pleaſed; if to the *Ballance*, to weigh the Authority of Divines, where dwells he that muſt hold the ſcales?

7. Either we may charge *Conſequences* on the owners of miſtakes, or not: If not, then how come I to be charged with this hainous crime; which can be no way made good, but by pretending ſuch Conſequence? If we may, then *I might do it*; which yet I did not on the *men*, but their *Opinion*.

8. If this Conſequence follow not their Doctrine, then diſprove it. My proof is this: [He that ſaith, The act of my Believing is the efficient Cauſe of my Juſtification, doth conſequently ſay, that I juſtifie my ſelf: But, *&c.* therefore.] The *major* is plain, in that, [If the act be an *Inſtrument*, it is the *Agents Inſtrument*: But I am the Agent; therefore.] And

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if I do by this *Inſtrument* produce the effect, then I do pardon my ſelf, for that's the effect.

9. You ſay, [*Whither will a man's partiality carry him, if he be let alone?*] 1. That *Partiality* was the cauſe either you *do know*, or you *do not*. If you *do not*, according to my ſimple Opinion, you ſhould not have ſo ſentenced: If you *do know it*, then either *directly* by ſeeing my *heart* from *York* hither; (which I will not ſuppoſe you to pretend to:) Or elſe by ſome certain *ſign*. Suppoſe you have ſigns of my reproaching our Divines, yet prove by your ſigns that I did it through *partiality:* I ſay again, *prove it*. 2. If it were from partiality, then it is by ſiding with ſome *other party* againſt you, whom I prefer before you: That party is either my ſelf alone, or *ſome others*. If others, who be they? Papiſts or Proteſtants? or who? I know no party on Earth that I prefer before them, or equal with them (which I ſpeak on ſuppoſition that I know my own heart as well as you do.) If it be my ſelf, then the Charge is much higher: But the prover muſt be καρδιαγνώστης. To value my own judgment before ſo many, and ſuch men, and thence ſo to reproach them, I confeſs is a hainous crime: where I know nothing by my ſelf, yet am I not thereby juſtified. But ſurely, if I do know my own heart, I am partial in all my ſtudies, for thoſe men whom I am charged to be partial againſt, even againſt my ſelf, and all others now living: But the light of appearing-Truth is that which forceth me to differ from them; and if I am miſtaken, I have not yet learned a remedy. But certain I am, that partly *partiality for theſe* Reverend men, and partly the lothneſs to incur their cenſures, and eſpecial-

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ly lothneſs to occaſion their offence and diſquiet, have been ſo ſtrong a temptation to me to ſhut my eyes, that I have been ſometimes provoked to ſay, [*Depart from me; this knowledg is an ungrateful burthen, an offence to my deareſt Friends, and makes men take me as a man of Contention:*] ſed vicit veritas, (if I miſtake not.)

I think he that conſiders, 1. That you have *that party* on your ſide who are a ſtronger temptation to partiality than any party (beſides Chriſt, his Truth, and the ſame men in other things,) that I have to ſway me againſt them. 2. And that you ſo much *uſe their words*, where I conceive better Arguments are wanting, may perhaps ſee cauſe to put it again to the enquiry, Who is more likely in this Cauſe to be partial?

1. As for your inference from Chriſt's words, [*Thy Faith hath ſaved thee.*] I reply, 1. Chriſt did not ſay, that I can find, [*Thy Faith is the efficient inſtrumental cauſe of thy Salvation,*] nor I think any thing equipollent: For I ſuppoſe he intended no more than the intereſt of a *Moral Condition*; if you take it to be ſpoken of ſaving him from his *diſeaſe*, or from the *guilt* of ſin. But if you can prove, that it was ſpoken of ſaving him from the *power* of ſin by further Sanctification, then I will yield, that their Faith was ſome cauſe. 2. So far as a man is the efficient of his own Salvation, I think he may properly be called his own *Saver:* Men are called in Scripture the Saviours of others; why not as truly of themſelves, when they are ſaid to ſave themſelves? If it be unfit (as it is) to uſe the word *Saviour* in this ſenſe, of a mere man, the Reaſon is not from any Logical unfitneſs (unleſs that ſo full a name ſhould

not

not be unlimitedly given to him, that is the cauſe of one part of Salvation, and not the reſt;) but it is, becauſe it will be juſtly offenſive, now Chriſt hath made this his proper name. But can you prove, that man doth as truly *pardon himſelf*, as he doth *reform himſelf* further by Faith? and ſo that Logically there is no more againſt calling him his *own Pardoner* or *Juſtifier*, than [*the ſaver of himſelf from actual ſin.*]

11. You ſay, you [*had thought all the glory had belonged to the Agent, and not to the Inſtrument.*]

Reply. 1. We were not ſpeaking of the *glory*, which is a *Moral Intereſt* (where ſpoke I a word of that?) but of the *Natural Efficiency*. 2. I never was of your mind, nor ever ſhall be I think. I know as the creature compared to God is *nothing*, ſo its honour compared to his is *nothing*; and I know its honour, as well as its eſſence and exiſtence, is all derived from God. But I think God puts an honour upon every Inſtrument that he uſeth, and moſt in their beſt and nobleſt Works. Proved, 1. The *Relation to God*, the *principal Agent*, puts an honour on it, to be *Inſtrumentum Dei*. 2. The Relation to the *end* or *happy effect*, puts an honour on on it. 3. Every Inſtrument hath an *Aptitude* to its office, and that *Aptitude* is honourable. 4. All *free Agents* have a *Moral honour* in being inſtrumental to any good, in that they act it *voluntarily*. 5. God will *commend* the *Moral actions* of his people, that were but mere *Conditions* of the effect; therefore ſurely thoſe that were *Inſtruments*: And Gods *commendation* doth both ſuppoſe them *honourable*, and *put a glory* or *honour* upon them.

3. But if it muſt be as you ſay you thought it to be,

yet I pray you remember to do me this right, as when-ever I give *more to Obedience*, or *leſs to Faith* than you would have me, do not charge me with derogating from the *honour of Faith*, ſeeing *no glory* is due to it as an *Inſtrument!* And if I do give leſs to Chriſt than you, tell me of it, and ſpare not.

He next asks, [*Whether they that make Faith an Inſtrument, do deny any more than I (who make both Faith and Works Conditions) that none but God can forgive ſins?*]

Reply. I think they do deny it more than I. I confeſs they do not make man the *principal Cauſe*; but in making him the *Inſtrumental*, they make him as an *Inſtrument under God* to *pardon himſelf*, I think. The effect may be aſcribed to every Cauſe, according to the nature and proportion of its Cauſality: But *Conditions* are *no Cauſes* as ſuch.

2. You make both *Faith and Works Conditions* of *Salvation*; *i. e.* Glorification: And is not that as much againſt the honour of Chriſt, as making them the Conditions of Juſtification in Judgment? If it were true, that one were diſhonourable to him, it would be as true of the other; but is indeed true of neither.

Here I remember the like great offence that you took before at theſe few words [James *took not* Calvin's *counſel*;] when you had ſaid, Calvin's *counſel was not to uſe the phraſe, of being juſtified by Works.* And you ſay, that [*it contains nothing but a taunt againſt* Calvin, *and that it's unworthy uſage of ſo Reverend a man.*]

Reply. Truly, I do reverence ſcarce any name, ſince the Apoſtles days, or at leaſt ſince *Auſtin*, more than *Calvin*'s: And there was not in me, that

I know of a taunting intent; nor do I ſee any thing in thoſe words that contain ſuch unworthy uſage as you expreſs. The words ſignifie but this, [James *his practice was contrary to the counſel that* Calvin *there gives, not to uſe the terms, of being juſtified by Works*:] I thought the Emperor or the Pope would have endured as hard language as this. Certain I am, the greateſt perſons in honour Eccleſiaſtical or Civil that ever I knew, would not have taken it for ſuch unworthy uſage (as far as I can be certain by their making lighter of far worſe.) Truly I fear, that this extream high expectation of ſuch ſuperlative Honour in the Miniſters, is the great thing that threatens our calamity: When the example of the fall of the Roman Clergy by *Luther*, hath no more humbled us.

After this again, you bid me, [*put not off* Calvin *with a taunt, as I did before.*] But I have ſaid more to theſe by-pages than I thought to have done.

The ſum of all is this, I underſtand not what Cauſe it is that you call *Cauſa applicans*, till you tell me. But I verily think that you are of my mind, and do not know it, and that you mean with Dr. *Twiſſe cauſam diſpoſitivam* (for ſo he oft ſaith, Faith is of Juſtification;) which is but *Diſpoſitio Recipientis*, and is part of the ſubjective material Cauſe, and no efficient at all; ſome call it a paſſive receiving Inſtrument: And indeed *conditio præſtita* is *diſpoſitio moralis recipientis* In the mean time, I pray you take it rather for a *depreſſing Faith* (which yet you ſay the glory belongs not to as *Inſtrument*) than for an *advancing Works*, if I ſay that *Faith* is *no efficient Cauſe* of Juſtification.

Contr.

Controv. 4. [*Mr.* C. *acknowledgeth but one Law, from which the Covenant is diſtinct; and I make two diſtinct Laws.*

To this I have ſpoken at large to others, and therefore ſhall ſay little now; the rather, becauſe I take what is ſaid to Mr. *C.* to remain ſatisfactory for all his Anſwers. Only I ſhall briefly explain my meaning about this.

Prop. 1. A *Law* is *Debiti (vel juris) conſtitutio Authoritativa, vel ſignum voluntatis Rectoris debitum conſtituens.* This Definition is not of *Lex*, as diſtinct from *Precept*, *Priviledg*, *Contract*, in the narrow ſenſe; but as it is the *Conſtitution* of all *Moral right* or *due*, and ſo the *act* is adequate to the *product debitum.* This is called *Jus*; which word ſignifieth both *Jus Conſtituens*, and *Jus Conſtitutum.* The firſt is, *Law* in the *true general nature* of it; the ſecond is *Debitum.* Even *Contracts* do oblige by an exerciſe of that *Imperium* which a man hath over his *own actions* and himſelf: Or elſe they are not efficiently obligatory at all, but only the *Antecedent Conditions*; which when man hath put, *God ſeconds* them with an Obligation.

Prop. 2. The parts of a Law are two: 1. One is the *Conſtitution of what ſhall be due from us.* This is called *Precept*, *de agendo vel non agendo* (which is *Prohibition:*) This conſtituteth the *debitum officii.* 2. The ſecond is the *Conſtitution* of *what ſhall be due to us.* This is twofold: 1. Of *Good.* 2. Of *Evil.* 1. Of *Good:* And that is twofold, 1. *Abſolutely given,*

given, without any *Condition*; which is commonly called the act of *God quà Benefactor*, but ſo is all *giving* whatſoever; yet is it his act as *Legiſlator* too. 2. *Conditionally*: Which hath two acts, 1. To *conſtitute* the *Jus ad Datum*, or the *Debitum beneficii*. 2. To conſtitute the *Condition* of that *Jus* or *Debitum*. And that is, 1. The *Condition* of our *firſt right*. 2. Or of our *continued right*. 3. The Conſtitution *de Debito mali pœnæ*, is *ever conditional*, i.e. *propter culpam*: And though the word *Condition* is commonly uſed *in bonam partem*, as a member of *Promiſes* and *Contracts*, yet is it truly and properly alſo uſed *in malam partem*, as a member of the Threatning.

Prop. 3. All the Doctrines, Narratives, Hiſtorical and Prophetical found in Scripture, are *Adjuncts* of God's Law in the ſtricteſt ſenſe; and *parts* of it in a *larger ſenſe*; yea, they are *ſigna Conſtituentia Debitum*, and ſo true parts of Law ſtrictly taken in their *Remote* uſe, though in their *neareſt* uſe they are but *Adjuncts*; even as Narratives of the matter and occaſion, are in many Statute-Laws of this Land.

Prop. 4. All the *generical eſſence* of a Law, is found in each *individual*; and there needeth no *other form*, but mere *matter* for the reception of that *general nature*, to make an individual Law.

Prop. 5. The Specification of Laws therefore, is not ſo proper as the Specification of Subſtantial Beings, but a Moral, leſs proper Specification.

Prop.

Prop. 6. Laws may be ſaid ſpecifically to differ, and be diſtinguiſhed theſe ways: 1. From the *ſpecial end*; eſpecially when the ends are much diſtant or deſtructive of each other. 2. From the very *matter*, when the difference is very great, and ſo from the *Condition* of *Premiant* or *Penal* acts. 3. From *Divers Efficients*, i. e. *Legiſlators*, or the divers grounds of Legiſlative right, and ſo of Legiſlation. 4. From the *ſignifying matter*; and ſo ſome are written, ſome verbal, *&c.* 5. From the ſtate of the *ſubject* to whom the Laws are given. 6. From the number of parts: So ſome are only Precepts, ſome are only for reward upon duty, ſome only for diviſion of Inheritance, or Conſtitution of particular Rights without Conditions. Some have all the forementioned parts, Preceptive, Penal and Premiant: For they are not eſſential parts of a *Law in Genere*, but only of *ſome Laws in ſpecie*, from the *order* of *effecting*. Some are made immediately by the Sovereign Power; ſome the Sovereign makes mediately, by giving power to others to make them; as Under-Laws of Corporations, *&c.* ſo from the manner of the Sanction, as remediable, or remedileſs, Reward and Penalty.

Pro. 7. The word [*Law*] agreeth properly to all the parts of God's Law, taken ſingly; not only to the Precept and Commination, but alſo the *Promiſe*: Yea, it is as properly called a Law as a *Covenant*; becauſe a Law doth but *Jus Conſtituere & Obligare ſubditum*; but a Covenant is a *ſelf-obliging*, and a making a duty to our ſelves, and ſo putting a Law upon our ſelves. Now in the moſt ſtrict ſenſe, God can-

cannot be ſaid to be *obliged*, (as *Durandus* and others ſhew:) But in that the perfect Goodneſs, Veracity, Fidelity and Immutability of God doth aſcertain to us the thing promiſed; therefore, after the manner of men, we may ſay, that God by his Word doth *oblige himſelf*, who yet ſtrictly cannot be a Debtor: And thus God is ſaid to *Covenant*.

Prop. 8. This ſame act of *Promiſe* is called a *Law* and a *Covenant* in ſeveral reſpects. It's called a *Law*, in that it is the *act of a Rector*, performed to the *ends of Government*, impoſing on us the act of conſenting, and annexing a reward and penalty.

Thus it is *Lex ſtricta dicta*. It is called a Covenant, partly as God doth, as it were, engage himſelf: (And ſo the mere Promiſe is a *ſimple* Covenant) partly as he requireth *man's Promiſe or Conſent* to the terms (and ſo it is a *propounded* or *tendered* Covenant-mutual;) and partly as man doth *actually repromiſe* and engage himſelf to God, and accept the terms of God's Covenant: (And ſo it is an actual, mutual Covenant or Contract.) But it is called *Jus Conſtituens*, a Law in the general ſenſe, as it is the *Conſtitution* of *Right* howſoever.

Prop. 9. Though the true nature of a Law be found in each of the formentioned acts ſingly, yet it is the *preceptive* Act that is moſt *eminently* ſo called, eſpecially as (diſ-junctively) taking in the *Penal Act* with it, explicitely or implicitely. And ſo the great and eminent work of Laws is *obligare aut ad Obedientiam aut ad pœnam*, and the *premiant* Act is not of ſuch conſtant uſe and neceſſity.

Prop. 10. The word [Law] therefore is more comprehenſive than the word [*Covenant*] ſtrictly taken; the former, being properly uſed as of every ſingle act fore-mentioned; the latter only of the *Promiſe*. Yet is the whole Law ſometimes called a *Covenant* from the *Promiſe*, which is a noble part of it; but that is an improper Appellation, as calling the whole by the name of a part: But the other is more proper, as calling the whole and each part by the name of that general Eſſence which doth inform each part, and the whole. Properly therefore God's Covenants are his Laws (unleſs when the name *Covenant* is improperly uſed of mere Predictions, and then Remotely and Reductively they are *Laws*) but all *God's Law* is not a Covenant.

Prop. 11. According to the foremention'd ways of Specification, God's Laws may be thus ſpecified and diſtributed: 1. As from the *ſpecial ends*. And ſo God's Laws are either, 1. For the obliging the Subject to *perfect obedience*; or for the *recovering and reſtoring* him from his revolt, and from his miſery. The former is alſo, 1. As obliging to obedience *every way perfect*: This was the Law given to *Adam in Innocency, and it doth not ſo oblige us now*: ☞ For it cannot *obligare ad præteritum*, and to *duty*, ſo far as Penalty is ſuffered for former *non*-performance. 2. Or as obliging to *perfect obedience only for the future*, as ſuppoſing former ſin: ☞ And ſo it is the *general Law of God*, and that *Law of Nature* which ſtill remains in force to ſaln Mankind, obliging him ſtill to obey or ſuffer.

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2. The *recovering Law* is ſpecified both, 1. As it *reſtoreth* rebelling Apoſtatizing man *to God and his obedience*, 1. *Inchoatively*, *by Repentance and Faith*. 2. *Progreſſively*, by *ſincere Obedience*, through Sanctification. 3. *Perfectly*, *in Glory*. And 2. As it reſtoreth undone, loſt, *condemned man* from his *miſery*, 1. *Relatively*, by *Gift*. 2. *Really*, as in the three fore-mentioned degrees. For that which brings us to God, (to Obedience, as the means to pleaſe him as the end) doth thereby reſtore us from our *own Miſery*.

3. God's Laws are ſpecified from their *matter*, thus:

1. As to the *Precept*: God hath a Law (or had) whoſe matter was *perfect Obedience* (as before-deſcribed:) And he hath a Law, whoſe matter is *Repentance* for *Imperfection*, *Faith* in him that *reſtoreth* us from ſin, and *ſincere Obedience* for the *future* to God-Redeemer.

2. As from the matter of the *Promiſory* part: So God had a Law made to *Adam*, which (as Divines do think, and it is very probable) did promiſe *Adam* not only Immunity from God's Wrath, Death, *&c.* but alſo a *Celeſtial Glory* afterward, in caſe of his perfect Obedience. God hath now a Law, by which he promiſeth to *give Chriſt himſelf* to be our *Head*, *Husband*, *and Lord*, *and Saviour*, and with him *Remiſſion*, *Adoption*, *Juſtification*, the *Spirit* of the Redeemer, and a *Glorification* with our Head, where we ſhall for ever praiſe him that hath redeemed us to God by his Blood, and made us Kings and Prieſts to God; and in order thereto, that he will by degrees take off our ſin by Sanctification, and our penal miſery by Preſervations,

Deliverances, Conſolations, and at laſt by the Reſurrection and final Abſolution. Theſe things were not the matter of the firſt Promiſe.

3. As to the *Threatning*, (though ſome ſay that the *New-Law* hath *no threatning*: yet) 1. God's Law *purely Moral*, 1. Did threaten to man in Innocency, *Death* in *general*, which contained the loſs of God's Favour and Spirit, and of his preſent felicity, and his hopes of what was promiſed for the future; together with the pains and diſſolution of his body, and everlaſting pains (at leaſt) to his Soul: Which pain would much conſiſt in the gripes of Conſcience for his not-continuing his Innocency, and in the ſenſe of his miſery in the foreſaid Loſs. 2. The ſame Law of *Nature*, called *Moral*, as ſtill *continued to faln man*, doth *threaten* upon every further Tranſgreſſion, the *increaſe* of our foreſaid miſery (ſo far as we are capable ſubjects;) and doth by *more renewed Obligations*, bind on us the ſame.

2. God hath beſides this, his ſpecial Law of Grace, which *threateneth more* than the Law did to *Adam*, or as merely natural it doth to any: (I mean as it is made to man as man, and for obedience as ſuch, and not as it is made to man as *redeemed* for *Recovery and Reſtoration*:) that is, This *New-Law* threatneth the *loſs* and *privation* of all *that good*, which we before mentioned, as the *matter* of its promiſe; as the loſs of *Chriſt himſelf*, that he ſhall be no Head, Husband, or effectual Saviour to us; nor be our Advocate with God to juſtifie us, nor intercede for our Salvation: We ſhall loſe all the *hopes* we had of God's favour, as to be reſtored by him, and of the Remiſſion of our ſins, and of Juſtification and Adoption, and of the ſanctifying Spirit

pirit, and all the Conſolations of God, the joy and peace in believing, the deliverance from the Captivity of Satan, and from the dominion of ſin, the right by promiſe to the bleſſings of this Life, and to eternal Glory, as purchaſed and reſtored, and of final Abſolution in Judgment. The pain of *ſenſe* alſo is much more than the *firſt* Law did threaten: For as in *general* it will be a *far ſorer puniſhment*, ſo *ſpecially* it will be inflicted for *ingratitude* againſt the *Redeemer*; and it will much conſiſt, 1. In the ſenſe of the greatneſs of the fore-mentioned loſs. 2. In the gripes of Conſcience for their ingratitude, and wilful neglecting and rejecting of ſo great and free a Salvation.

And whereas ſome ſay, *It is no Privation, and conſequently no puniſhment, to loſe that which they never had.*

I anſwer, It is very falſe: If they had but an *offer* of it and *conditional Promiſe* (ſpecially ſo free and ſure a one) and were put into a *poſſibility* of it, and a way to attain it, ſo that their own refuſal only depriveth them of it (or their Impenitency and Ingratitude) this is properly a Privation and a Penalty: Though it's true, according to their Doctrine that deny Chriſt's general Satisfaction, and that he purchaſed to all men a poſſibility of recovery, it would be no puniſhment to miſs of it, as being but a *Negation*, and no *Privation*.

4. Alſo and moſt principally from the *matter* of the ſeveral *Conditions* of the penal and premiant Acts, are God's Laws ſpecified and diſtinguiſhed. The *Condition* of the firſt Threatning, was the *leaſt particular* ſin; the Condition of the Threatning of the New Law, is only *final Impenitency, Infidelity*,

fidelity and *Rebellion* againſt the Lord that bought us, in reſpect to the penalty of everlaſting wrath and death: But leſſer ſins are oft puniſhed with ſome withdrawings of the Spirit of Grace, and ſome ſenſe of God's diſpleaſure, and temporal afflictions. The Condition of the Promiſe of the firſt Law was perfect obedience, without the leaſt ſin: This is now ceaſed (though Mr. *C.* deny it); for, 1. The matter of the Condition now would be *naturaliter impoſſibile*: man having once ſinned, it is *impoſſible* he ſhould be perfect, and that which is done, ſhould again be undone. It is therefore an intolerable conceit for us to conceive, that God offers life to ſinners, on condition that they be not ſinners; and that he hath a Covenant in this form, [*If thou have not ſinned in* Adam, *thou ſhalt live.*] God's Promiſes run not upon terms of natural impoſſibility: For ſuch a Promiſe is indeed a *Threatening* or *Sentence*, and no Promiſe, and is equivalent in Law-ſenſe to this; [*Becauſe thou haſt ſinned in* Adam, *thou art guilty of Death.*] 2. The Conditions of the Promiſes are *future* or *preſent* uſually, and not ſomewhat paſt; at leaſt, where *Duty* is the matter of the Condition, as here it is. And when the time of the Condition is expired (as it is when it is become naturally impoſſible) the Promiſe ceaſeth. 3. God is, as it were, obliged by his Promiſe, while it is in force: But when the Condition is abſolutely violated, God can no longer ſtand obliged. Our Covenant-breaking diſobligeth him. 4. *Ceſſante naturali ſubjecti capacitate ceſſat promiſſio*: But the *capacity* of *all* Mankind is ceaſed of receiving the benefit of the firſt Covenant on its terms; therefore, *&c.*

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Mr. *C.* ſaith, *This would as well prove, that the Precept ceaſeth, becauſe man is uncapable of obeying it.*

I anſwer, 1. A man loſeth *Benefits* by his *own fault*, but no man muſt be freed from *Duty* or *Penalty* by his *own fault. Nemo ex proprio crimine commodum recipit*, we may loſe our *own right* by our ſin, but God loſeth not his. 2. The Law *doth ceaſe* to oblige us to *Obedience abſolutely perfect* : It doth not command usnow that we ſhall *not be guilty of* Adam's *ſin*. 3. But for the *time to come*, Obedience is not *naturaliter impoſſibile*, but only *moraliter per accidens ex prava diſpoſitione*, which *aggravates* ſin, but excuſeth not from duty: But our capacity of the *Reward*, on the terms of that Covenant, is as *naturally impoſſible*, as it is for contradictory Propoſitions to be both true, [*Peccavimus in* Adamo,] and, [*Non peccavimus in* Adamo.]

Mr. *C.* objecteth, That *it may ſeem unreaſonable that the Promiſe ceaſt, and the Threat be in force.*

I anſwer, The contrary is true: Nothing more *reaſonable*, than that man's ſin ſhould forfeit his *own right*, and diſoblige God, without forfeiting *God's right*, and diſobliging themſelves. So much of the Condition of the Promiſe of the firſt Law.

Now I add for Compariſon: The Condition of the Covenant, or Promiſe of the Law of Grace, is *Faith*, *Repentance*, *and new Obedience*, which much differs from the *former Condition*. Of this more fully anon. So much of the Specification of God's Laws by the Conditions, the Promiſe and Threat; and ſo of the Specification of them from the matter of each part.

3. God's Laws are ſpecified from the *divers Relations* of the Legiſlator, and the divers rights of Government: And ſo God's firſt Law of Nature was made by him as *Creator*, or as *Rector ex jure Creationis:* But his Law of Grace is made by him as *Redeemer*, or as *Rector ex jure Redemptionis.* Here I might eaſily ſhew a multitude of miſchievous errours that follow the denying univerſal Redemption *quoad pretium & ſatisfactionem:* But I paſs them. Eſpecially note here theſe three things following: 1. That the *jus Redemptionis* doth not deſtroy the the former *jus Creationis*; but ſuppoſing it is ſuperadded to it, and ſomewhat ſubordinate. 2. That therefore the Law of God, as *Creator* is not deſtroyed or abrogated by the Law of the *Redeemer*, but is ſuperadded, and that in a certain Subordination to it. 3. That yet the ſaid Law of *Creation* ſtands not now alone (as God's right of Creation to the Government ſtands not alone, but conjunct with his right of Redemption:) And therefore, 1. The *Threatening* is not now *remedileſs* as then it was, but conjunct with, and potentially or virtually deſtroyed by the remedying Law. 2. And therefore the *Precept* is not now to the ſame *ends only*, or *wholly* as before the fall: The *immediate end* indeed is the *ſame*, that is, that man be obliged to Duty to his Creator; but remotely there is this change, the end is not now to retain perfect man in his perfection, nor to keep him from falling from his firſt felicity, or forfeiting his right to the benefit of that Covenant: And the immediate remaining end, remaineth not alone: For the Law of Nature is not now only to oblige us to obey the Creator, but alſo the Redeemer: And it is alſo to

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be the Rule of our ſincere Obedience, which is the Condition of our Salvation: So that now the Law of Nature (or the Moral Law) is the Law of God as Creator and Redeemer both: For all things are delivered into the hands of Chriſt, and therefore the Laws. As if the Subjects and Laws of a Nation of pardoned Rebels, ſhould by the King be delivered to his Son as their Governor, having procured their pardon: So that there are no Laws in the World now but the Redeemers Laws But yet we muſt ſtill obſerve a wide difference between his Law of Grace, which is proper to *God-Redeemer* as Redeemer; and this remnant of the Law of Nature, *which the Redeemer found the ſinner under when he redeemed him*, and which was with the ſinner delivered up to him, partly ſtill to oblige the ſinner to duty, partly to oblige him to puniſhment, that ſo he might be a fit ſubject for the Law of Redemption, whoſe very nature is to be a *remedying Law*, to diſſolve the obligation of the former.

4. God's Laws alſo are ſpecified, or at leaſt diverſified by the different *matter* of the *ſign*. And ſo ſome Laws of God conſiſt in his Revelations by the mere *Works of Nature, within us, and without us*, in which we may read much of God's mind; the inviſible things of God being ſeen in the things that are made, ſo far as to leave men without excuſe. This is now commonly called the *Law of Nature*: Other Laws God hath revealed by Works indeed, but it is *ſupernatural Works*: And ſo Chriſt's Life, Miracles, Death, Reſurrection, giving the Spirit, were a real Law to the World that could know them: For they were ſigns of God's Will *de Debito Credendi*, &c. Other Laws God hath revealed by

by word of mouth, others by Inſpiration, others by Writing; which are now his principal ſtanding Laws, adjoyning to that of Nature (and containing its matter.)

5. God's Laws are divers, according to the divers ſtates of the ſubject. And ſo God's firſt Law was to *innocent Man* in his *Friendſhip*, and in ſome felicity. God's *remedying* Law of Grace (yea, and his remnant of the pure Morals) is made to *man faln*: But with this difference; The *Morals as ſuch*, remain to oblige man *qui peccator*, not only *quà peccator*. But the Law of *Grace* is to oblige, and to recover a ſinner *quà peccator Redemptus & Reſtaurandus eſt*. And as Laws of men are diſtinguiſhed, ſome being for defending the *juſt*, ſome for puniſhing the *unjuſt*; ſome for *loyal* Subjects, ſome for thoſe that have been diſloyal, *&c.* ſo may we ſay of God's Laws. But the differing ends here included are more conſiderable.

6. So from the *number* of *Parts*, or the ſeveral *Rights* conſtituted, are God's Laws diſtinguiſhed. Some conſtitute only the *dueneſs* of *Duty* or *Penalty*: (as the remnant of the Law of *Nature*, or pure Morals, which loſt the adjoyned Promiſe, and ſo ſtood alone to *Adam* before the Promiſe was made: I ſay *alone*, though not without mercy and poſſibility of remedy, yet without any *Promiſe* of a remedy revealed.) Other Laws of God have Precept, Promiſe and Threatning, as is aforeſaid.

7. Some Laws are of God's own *immediate* enacting, though he may uſe a Scribe to cauſe the *ſign*, or a Herald to *promulgate* them, yet no ones *Will* enterpoſeth to give them a *Being*: Such are the Laws of *Nature and Scripture*. Other Laws of God are

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ſo his, as that *immediately* they are the *Laws of men:* Such are all Laws of Common-wealths and Churches, which are not againſt God's ſpecial Laws, but according to their general Determinations and Directions: Which are all only as Under-Laws, to be made and altered *pro re nata*; which it was not fit ſhould be determined a-like to all Ages and Nations by one univerſal, ſtanding Law; nor yet did God think fit to be called down to every alteration, ſo as to be the viſible Governour of each Church and Commonwealth: And therefore he hath entruſted a certain Legiſlative power for ſuch under-Laws in the hand of his Officers; and what they do, according to his Commiſſion, he owneth and maketh it his own Laws; and ſo commandeth us in the Fifth Commandment to obey them.

8. Laſtly, God's Laws are much differenced from the *manner* of the *Sanction*. And ſo the *Threatning* of his *firſt Law*, though it *ſhewed no remedy*, yet it *excluded not all poſſibility* of remedy nor was a *peremptory undiſſolvable* Obligation: Much leſs is the *remaining* part of it ſo now, when the Covenant of Grace is made. But the *Threatning* of the *Law of Grace*, to the *final non-performers* of the *Conditions* of that Covenant, is a *peremptory Threatning*, and its Obligation is *remedileſs and undiſſolvable*. This is becauſe God hath adjoyned to it a *Prediction*, that there ſhall be no more Sacrifice for ſin, nor remedy, nor eſcape. Thus much of the ſeveral Specifications or Diſtributions of God's Laws.

Here note theſe two things:

1. That I have not inſtanced all this while, in the Law of the Jews Church or Common-wealth as ſuch,

ſuch, becauſe the Explication of it hath ſuch difficulties, that cannot thus *obiter* and curſorily be opened.

2. From what is ſaid it may appear, that the firſt and moſt eminent diſtribution of God's Laws, as ſtanding at the greateſt difference, is between that made to *Adam in Innocency*, and that made by the *Redeemer for our Recovery*. For in almoſt all the forementioned reſpects are they differenced, as I have ſhewed already. And the ſecond moſt eminent diſtribution of God's univerſal Laws, is into the remnant of the *Law of Nature*, Creation, or pure Morals, as now put into the hand of the Redeemer; and the proper *Law of the Redeemer* being *Lex remedians*, a Law of Grace.

Note alſo, That becauſe the *Covenant* or *Promiſory* part is the *principal* part of *this Law*, it being purpoſely a *remedying Law*, an Act of Oblivion, therefore it is more commonly called the *Covenant* than the *Law*, and more commonly and properly called the *Promiſe* than the *Covenant*; and frequently alſo (or ſometime) a *Teſtament* (though ſome deny it;) and oft a *Conſtitution*, *Diſpoſition*, *Ordination*, which is a *Law*, and oft and properly alſo called a *Law*. But the Law of *Works* with *Adam*, was principally contained in the *Precept* and *Comination*; inſomuch, as it ſeemeth a very hard Controverſie with ſome, Whether there were *any Covenant* or Promiſe at all or no. There is none found written, unleſs implied in the Threat; and that is hard to be concluded, ſeing every threat of death implieth not a promiſe of everlaſting life: And whether it were contained in *nature or no*, is hard to ſay.

Faræus

Paræus in Proem. ad Comment. in Rom. denieth that there is *any Covenant of Nature*, but only of *Grace*; and ſaith, *God cannot naturally* be obliged to the Creature. Others think, that though in point of *Commutative Juſtice* he could not, yet as *Rector ob fines Regiminis ſecundum Juſtitiam diſtributivam*, he was *quaſi obligatus*, to reward man perfectly obeying, though *how far* they dare not ſay. Theſe things are left very dark, or at leaſt, we ſee little of them. But (though it be probable by ſome paſſages in the Goſpel, and ſomewhat in Reaſon, that *Adam* had a *Promiſe* not only of continuing in that felicity, but of a *greater*; yet) I never read, to my remembrance, the name of *Covenant* or *Promiſe* uſed of that Law to *Adam*.

The third moſt obſervable diſtribution of God's Laws, is between the Law given by *Moſes* to the *Church and Common-wealth* of the Jews, and the *Promiſe* or *Law of Grace* by *Jeſus Chriſt*. The differences I will not now adventure on; only I ſhall ſay theſe three things: 1. That one was but particular to one people, the other univerſal: 2. That among the Jews, this was by an excellency called *the Law*, ſo that they in a manner appropriated that term to it, as if they knew no other Law. 3. That therefore in *Paul*'s Epiſtles it is this *Judicial Law* that is commonly called [*The Law*,] and which he diſputeth againſt directly and expreſly in the Doctrine of Juſtification, and whoſe Abrogation he ſo contends for, and which he ſets againſt the Law of Faith, and the Grace and Truth that came by Jeſus Chriſt. If this be not obſerved, the Scripture, eſpecially *Paul*'s Epiſtles, will not be underſtood.

The

The fourth moſt obſervable difference between God's Laws, is between the *Law of Grace*, or the *Promiſe* as *before Chriſt*; and the ſame as *after Chriſt*. This difference, though very great, yet is *moſtly* but accidental in the Promulgation. At firſt it was revealed more obſcurely, and after more clearly: At firſt eminently to *one Nation*, and after *univerſally* to the Catholick Church (and for the gathering of it firſt:) So that the term [*Goſpel*] is appropriate to that Publication, which was *after Chriſt*; and the *former* called only the *Promiſe*. Yet *ſome* difference *more* than *accidental* here is between theſe two: For, 1. They *before Chriſt*, were bound to believe only *in a Meſſiah* in general; we are bound to believe that *Jeſus Chriſt is he*, or we ſhall die in our ſins: They were to believe in him as *to come*; we, *as come already*: A more general dark Belief would ſave them; it was not ſo neceſſary to Salvation to know his *Death*, and *Reſurrection*, and *Aſcenſion*, and *coming again to Judgment*; (for ſure the Diſciples were in a ſtate of Salvation, when they knew not theſe:) But now all theſe are neceſſary to Salvation to be known. 2. The *matter* of their *Obedience* to the Redeemer, was not then the ſame as now: Then they muſt ſhew ſincere Obedience partly in obſerving the *Jewiſh Law*; but now not ſo: Nay, we have Sacraments newly inſtituted, and Churches otherwiſe ordered, *&c.* 3. More of the Spirit and Grace was poured out after Chriſt than before; inſomuch, as that eminent degree hath the name of [*the Spirit*] oft appropriated to it: And ſo it is ſaid, the Diſciples had not yet received the Spirit, becauſe Chriſt was not yet glorified: And it is called the Spirit of Promiſe, that is the promiſed Spirit.

Spirit. So much for the Diſtribution of God's Laws.

Prop. 12. The nature or uſe of a *Law*, is to be the rule of our actions, and of God's Judgment: *Regula actionum Moralium, & norma judicii*, becauſe it conſtituteth what is due both *from us*, and *to us*.

Prop. 13. Whatever Law therefore is in force for us to *live by*, we muſt neceſſarily be *judged* by it: And whatever Law we are *judged* by, we muſt either be *juſtified* or *condemned* by: For *judging* is the *genus*, which exiſteth not but in theſe *ſpecies* of *Abſolution* and *Condemnation*.

Prop. 14. To *juſtifie* or *condemn* a man according to the Law, as the rule of Judgment is to *judg* that the *reward* is *due*, or *not due*; or the *puniſhment due*, or *not due* to him, according to the tenor of that Law; that is, that he is *guilty*, or *not guilty*, when he is charged with a fault, and to have no right to the reward, or to be liable to the penalty, becauſe of his fault.

Prop. 15. To be *guiltleſs*, is to be *juſt in ſenſu forenſi* againſt *theſe Accuſations*: To be one, 1. That is faultleſs; 2. Or to whom the benefit or *reward* is due, or to whom the penalty is *not due* according to that Law, this is to be *juſt*.

Prop. 16. He that is *thus juſt*, is *therefore juſtified, becauſe* he is *juſt*: For the *juſtitia Cauſæ, & ita perſonæ quoad hanc cauſam*, is it which is to be enquired

enquired after as the buſineſs of the day: And it is the Office of the *juſt Judg*, to *juſtifie* the *juſt qua talis*, *becauſe* they *are juſt*; and *condemn* the *unjuſt*, *becauſe* they are *unjuſt*. For to *juſtifie*, is but to *ſentence* him *juſt*; that is, *juſt*, *becauſe he is juſt*. It is therefore impoſſible for any man to have *juſtitiam cauſæ*, a *juſt Cauſe*, or Righteouſneſs of his Cauſe at God's Bar, and yet not to be *juſtified by it*.

Prop. 17. Yet that which is the *cauſe* of Juſtification in *ſenſu forenſi*, is not always a *proper cauſe in a Phyſical ſenſe*; but ſometime only an Antecedent, or *Diſpoſitio materiæ*, or *Cauſa ſine qua non*: The Cauſe that is to be tried.

Prop. 18. Though *mediately* (*quod ad reatum culpæ*) it be the Precept that will be the rule to judg men juſt or unjuſt by, yet ultimately it is the *penal* or *premiant* act of the Law, the *Promiſe* or the *Threatning*, which is it that concludeth men *juſt* or *unjuſt*, and is the immediate rule of juſtifying or condemning them, and not the Precept or Prohibition. Theſe do but determine *de Debito Officii*, or what was or ſhall be *due from us to God*; but the final buſineſs of the Judgment, is to determine what is *due from God* to us: And this is conſtituted in the Promiſe and the Threatning only.

Prop. 19. It is therefore the *Condition* of that *Promiſe* or *Threatning*, that will be the very thing by which we muſt be tried: (For the *Condition* is *part* of the *Promiſe* which is *conditional*.) And the Queſtion of the day will be, *Whether we did perform that Condition of the Promiſe or not?* and ſo, Whether

Whether the *Condition* of the Threatning be found upon us or not.

Prop. 20. That which is our performance of the Condition of the Promiſe, and not committing the Condition of the Threat, is therefore our *Material Righteouſneſs*, by which we are juſtified in that Judgment againſt the Accuſation of non-performance.

Prop. 21. As there was a *Two fold Law entire*, conſiſting of Precepts, Threatning, and Promiſe, (or at leaſt the two firſt, by the conſent of all, were in the Firſt Law) made upon a double ground of Legiſlation, to a different End, a different Subject, *&c.* ſo is there a *Two-fold Judgment*, and ſo a *Two-fold Juſtification* and *Condemnation*: One by God as *Rector*, according to the pure *Law of Works*, as *Creator*: The other by God in *Chriſt* as *Redeemer* and *Rector* of the *Redeemed World*, upon the terms, and by the Law of Grace. The Judgment of God-Creator, according to the Law of Works, hath two parts and ſeaſons, according as that Law doth much differ as it ſtood entirely in Innocency, and without Remedy, till the promiſe of Grace; and as it ſtands in part, and with that Redeeming Promiſe ſince.

1. The firſt Judgment that God held, was after the Fall of *Adam*, when as *Creator* according to that firſt Law, he ſat upon the Offendors, and *paſſed the Sentence of Condemnation on all Mankind*: but before the *Execution*, yea even *in the Judgment*, the *Mediator* as it were *interpoſing*; that is, God in mercy reſolving upon, and promiſing a way for

the reſcuing of the Offendor by the Satisfaction of his Juſtice; he look'd upon that Satisfaction and Sacrifice as *in eſſe morali*; and upon conſideration of it as future, he paſt a Sentence of *Conditional Abſolution* and *Pardon*, in a *Promiſe* of the Meſſias to bruiſe the Serpent. But this was but ſomewhat obſcurely done: Hereupon he preſcribed typifying Bloody Sacrifices as the Conditions in part, and as further teaching intimations of the promiſed Sacrifice. He accepted the Bloody Sacrifice of *Abel* ſincerely offered in Faith; and he rejected the Unbloody Sacrifice of *Cain* offered without Faith and ſincerity; and told him, [*If thou do well*, (that is, according to the *New-Law* alſo) *ſhalt thou not be accepted? (viz.* through the promiſed Seed and Sacrifice); *but if thou do ill, ſin lieth at the door*]: expounding the Covenant of Grace more fully, as being *Conditional*, and *Faith* and *ſincere Obedience* being the *Conditions*: which it is moſt likely God fullier expounded then to the Patriarks, than is left written. This Covenant God yet made plainer to *Noah*, and yet much plainer to *Abraham*, and to the *Iſraelites* in Types; and yet much plainer by the Prophets, eſpecially *David* and *Iſaiah*. Thus God did firſt, by his own actual Sentence or Promiſe, and then by the ſame revealed fullier by Prophets and Laws, *conditionally juſtifie* the fallen World, and *abſolve* them from their guilt.

But becauſe the Sacrifice offered, and Satisfaction performed, was more than the ſame as merely promiſed and undertaken; therefore God reſerved the fuller Declaration of that *Abſolution*, which is the Fruit of it, till the Meſſiah ſhould come. And then God did again more fully pronounce the Sentence

of

of *Conditional Abſolution*, twice, or two ways: Firſt, He did by a Voice from Heaven pronounce, [*This is my Beloved Son, in whom I am well-pleaſed, hear ye him*]; *q. d.* [According to his undertaking he is Incarnate, and is now ſatisfying my Juſtice, and doth all that I require at his hands for Man's Redemption. This is he in whom my Wrath is appeaſed to the World, (not abſolutely to acquit them, but) ſo far that if they will *Hear him*, they ſhall live]. Next this, The Lord Jeſus himſelf having taken fuller poſſeſſion of his Dominion and Empire, doth moſt clearly publiſh the New-Law of Grace: That, [*Whoever doth Repent and Believe, ſhall be pardoned and ſaved*, &c.] This Law is an *Act of Pardon*: And being ſo oft ſpoken by God himſelf, and now by Chriſt in the fleſh, it is equivalent to a General *Sentence of Judgment*. Not as Abſolutely and Actually pardoning *particular* Sinners: for ſo it is but a Law of Grace, or a Promiſe of it on Condition: But as it is the ſolemn Pronunciation of a General and *Conditional Abſolution* to all Mankind, ſo it is a kind of Sentence, or equivalent thereto. And thus God the Father as *Rector*, according to the Law of Works, hath himſelf, by an Act of Grace, *Juſtified Conditionally* the *fore-condemned World*. And this *Conditional Juſtification* is not to be ſleighted, becauſe but *Conditional*, and becauſe that many afterwards periſh: For it is a *pure free Gift*; and the Condition is but the *accepting* of *the Gift according to its Nature*, *viz. Chriſt* and *Life*: And *Acceptance* is ſo *naturally ſuppoſed neceſſary* in all *Gifts*, that it is not uſed to be *expreſſed* as a *Civil Condition*, but *implyed* among rational Men; and the Gift called *Abſolute*, (though

indeed ſo far Conditional); And Refuſal and Ingratitude uſeth to deprive Men of thoſe Gifts which the Laws of Men call *Abſolute*.

Beſides, it belongeth not to *God as Legiſlator*, to give Men *Hearts* to *accept his Gift* (but in another Relation): And he *gives* Chriſt, and Pardon, and Right to Life, as *Legiſlator* and *Rector ſecundum Leges*, and as *Benefactor* together. And therefore God doth *quantum in ſe* as *Legiſlator*, *juſtifie all Men*.

In the firſt Juſtification of the *Father*, or *God-Creator*, (I mean by him *as Judg*), the *ſole Condition*, and ſo the *ſole Righteouſneſs* of the *Juſtified World*, is the *Sacrifice* and *Merit* of the *Lord Jeſus Chriſt*, who is therefore called the *Lord our Righteouſneſs*. No Act or Habit of Man's, either *Faith* or *Works*, is any *Condition* of this *firſt Juſtification*. Thus was *God in Chriſt reconciling the World unto himſelf, not imputing to them their tranſgreſſions*. Thus have *we Redemption in his Blood, even the Remiſſion of ſins*: Thus *having purged* (or *made purgation* of) *our ſins by himſelf, he aſcended and ſat at the Right Hand of God*, Heb. 1. 3. Here *Chriſt* the *Redeemer* was not the *Judg*, but was *judged*, and *loco delinquentis & rei*: *God the Father* here was *Judg*, who *firſt condemned* his Son, as it were; and after *Satisfaction* given, *juſtified firſt him* as *Sponſor*, and then the *World* for his ſake. Thus God *forgave thoſe all the Debt*, who yet periſh by taking their fellow-Servant by the *Throat*. Remember that we diſclaim all Man's *Works* or *Faith*, as not being the leaſt part of, or Ingredient in, *This General Conditional Juſtification of fallen Mankind, by an Act of Pardon equivalent to a Sentence*.

But

But ſeeing it was never in the thoughts of the Father or Mediator to make us *Gods*, and exempt us from his Government; therefore *a Lord* we muſt ſtill have, and therefore *a Law*: and he was pleaſed by *a Law* to *make* the *foreſaid Juſtification*, and *convey* to us our *Right* in Chriſt and his Benefits. And *this Law* impoſeth on us *Duty* to the *Lord-Redeemer*, and conſtituteth the *Conditions* on which we ſhall live by him, and ſo is of uſe for the Application of his Benefits; and according to this *New-Law* the *Redeemer* that hath bought us, doth *here govern us*; therefore according to *this Law* will *he judg* us. So that the Great Judgment at the Laſt Day, will be by *Chriſt as Redeemer*, (and God the Father in and by him) and ſo by the *Redeemer's Law*.

I will not dare to determine that there will then be no uſe of the Law of Works as a Rule of Judgment, (but none as the *Only Rule* to any); or that there will be no juſtifying Men from the Guilt of Death as due, according to the Sentence of that firſt Law.

But theſe things I may ſay, 1. That if there be any *Accuſation* of Men *merely as ſinners*, and as guilty of Death by the *firſt Law*, then muſt there be at Judgment a double *Juſtification* requiſite againſt a *double Accuſation*. One is againſt the *true Accuſation*, that is, we *ſinned* againſt the *Law of Works*, and thereby deſerved the *Penalty*. Againſt this (confeſſing our ſins) we plead, The *Blood of Chriſt procuring us pardon*, and that Pardon as *given* us *conditionally* in the *New-Covenant*. Then comes the *ſecond Juſtification* to be neceſſary, in that here we are devolved over to the *New Covenant*, and to be tryed by the *Redeemer* and his *Law*: and

then the Queſtion is only, Whether we have performed the *Condition* of the *New-Covenant* or *not?* Againſt the *falſe Accuſations* [that we *have not*] we muſt be juſtified by our *Actual Performance*, as the *Matter* of our Righteouſneſs. This Juſtification is *ſubordinate* to the former; and by this the former is brought to perfection, and ſo we are *abſolutely juſtified.*

2. Note alſo; That the Scripture doth ſo much *ſuppoſe* our *Antecedent Conditional Juſtification* by *God-Creator* in the *Blood of Chriſt*, that it ſeemeth to deſcribe the *general Judgment*, as if that former were done already, and the latter only or mainly were apt to do, as the Work of that Day, as the means of making the firſt *abſolute.* For *Chriſt as Redeemer* ſhall be the *Judg*; and for *loving* or *not loving himſelf* in his *Members*, ſhall the *Sentence* paſs: not upon the mere terms of the Law of Works, but for improving or not-*improving* their Talents of Grace, I mean of Mercy received from the Redeemer. Here is therefore a *Particular Juſtification* from the *falſe Charge* of non-performance of the Goſpel-Conditions, neceſſary; and alſo a *General Juſtification* from the *guilt of all ſin* indeed committed, neceſſary, as the conjunct Grounds of the *total* and *final Univerſal Abſolution.* Which we may, according to the tenor of the Law, conceive of as in this order, (and ſo produceth alſo the Juſtification in our Conſciences, according to the Rule of the ſame Law).

Firſt, The great Queſtion is, *Whether the Sinner is to be ſent to Heaven or to Hell? Saved or Damned?* The Accuſer ſaith, *He is to be damned.* (Here's the Accuſation *de fine*).

His

His firſt Accuſation, as the *Reaſon* is, [*Lord, he hath broke thy Law, which ſaith, The Soul that liveth ſhall die*]. The Juſtifier ſaith, [*I pardoned all Men for the ſake of the Blood of the Redeemer, on Condition of Faith and Repentance*]. (This part of the Judgment, that in the Goſpel-Deſcription ſeemeth to ſuppoſe as done).

The next Charge or Accuſation is, [*Lord, he did not truly believe and repent, and therefore hath no benefit by the Law of Grace:* (or elſe) *He added not ſincere Obedience, or did not perſevere, and therefore hath loſt his Right to thy Pardon*]. Againſt this we are juſtified by pleading *Not-guilty*; that is, That we did *Believe*, *Repent*, *Obey ſincerely*, and *Perſevere*. Upon which our Judg will determine, That according to the *Law of Grace* we are *Not-Guilty* in the Point we are Accuſed, and conſequently that *univerſally* we are not lyable to Condemnation.

By all this it appeareth that *Juſtification* being conſidered; 1. As oppoſite to *Accuſation*; 2. As oppoſite to *Condemnation*; That there is a *Two-fold Accuſation*, and conſequently a *Two-fold Juſtification* oppoſite thereto, and that there is a *Two-fold Condemnation* of the wicked *virtually* in Law: Alſo that there is one *final Peremptory Sentence* of Condemnation in Judgment, which ſhall paſs upon them upon this double Ground. And there is one *final Sentence* of *Life* for the Juſtification of Believers in Judgment; which paſſeth alſo on the double ground of the foreſaid double Juſtification, as oppoſite to Accuſation: of which the firſt only is Juſtification *a Reatu*, the ſecond, *Contra Reatum falſum impactum; vel quod rei non ſumus:* Theſe

are done in Law at our firſt Believing, from which time forward there is no Condemnation to them that are in Chriſt; but before they were in Chriſt by Faith, there was a Condemnation. Alſo that though there be *two Laws* that *Condemn*, yet there is but *one* that *Juſtifieth*; though that one hath a double juſtifying force, from the foreſaid double Accuſation; wherefore one is *à Condemnatione Legis veteris*; the other is *ne Condemnemur Lege novâ, vel in Judicio per Legem novam.* Which I make all plain thus.

1. The Law of *Works* condemneth Men as *ſinners*, (ſtill pardoned).

2. The Law of *Grace* condemneth them further as *ſuch* and *ſuch ſinners in ſpecie, viz.* as *final Rejecters of Chriſt.*

The firſt of theſe the Law of *Grace remitteth conditionally before Faith* (to all) *actually*, upon *Believing.* The laſt is *never remitted*, nor any juſtified from it.

I ſhewed before how there may be a double Accuſation in Judgment: one true, that we were to be condemned as Sinners: the other falſe, That we were to be condemned as Unbelievers, Rebels againſt Chriſt, or Apoſtates. We are juſtified from one by pleading Remiſſion, and from the other by pleading *Not-Guilty*; that is, our *perſonal Righteouſneſs, in tantum*, ſo far as that Charge extendeth. This is Juſtification by *Plea* or *Apologie*, whether by others or Chriſt as our Advocate: Upon which, as the Ground, or *Juſtitia Cauſæ*, follows the final abſolute ſentential Juſtification from the main charge (of being lyable to Damnation, and having no right to Salvation) by Chriſt as *Judg.*

Though

Though it may be ſaid alſo, That he juſtifieth in the foreſaid ſubordinate ſenſe, from the particular Accuſations, (of being condemnable as Sinners, and being Unbelievers, and being Condemnable as Unbelievers) as Judg, both as he concludeth of the diſtinct parts of the Sentence before the ſum or whole, and as he concludeth thoſe Parts and Premiſes in the whole: Firſt, Judging, [*He is not condemnable for ſin ſimply as againſt the Law of Works*]. Next, [*He is not guilty of final non-performance of the Conditions of the Law of Grace; therefore not condemnable for that, or by that Law*]: And then, [*Therefore he is not condemnable at all, but hath Right to Life*]. That I doubt not but God will make Man capable of a ſhorter diſpatch at that final Judgment, than we uſe to have at Humane Barrs, and therefore our Pleadings will not be ſo particular and expreſs. But yet as they will proceed on theſe Grounds, ſo this Order and theſe Reaſons of the Sentence will be made manifeſt to the World, how ſhort ſoever it be, and we ſhall be enabled to ſee the implyed Reaſon and Order, without particular dilatory Expreſſions.

By this it appeareth that it is impoſſible that a Creature can be under any Law, whoſe Office it is to be the *Rule of Actions* and *Judgment*; but he muſt be *judged*, and ſo either *Juſtified* or *Condemned* by that Law: which is expreſſed alſo in Scripture by our being *judged according to our Works*; that is, his performing or not-performing the Conditions of the premiant or penal Act of that Law. And to be *judged according to our Works*, is to be *juſtified or condemned according to our Works*: which *Works* muſt needs be *part* of the *Cauſe* to be then tryed;

tryed; and every *Cauſe* is *Juſt* or *Unjuſt*: and the juſtice of the *Cauſe*, is the juſtice of the *Perſon* as to that *Cauſe*: and a Man is therefore juſtified by the *Judg*, becauſe he is *juſt*, his *Cauſe being juſt*. And ſo is it no hard matter for a willing unprejudiced Mind, to ſee how Works do or do not juſtifie, though perhaps they may differ about the fitneſs of each others Notions and Expreſſions hereabouts.

I confeſs I think that thoſe plain vulgar Chriſtians, that never troubled their heads with the Notions of Divines, about which are moſt of our Controverſies, have as right, if not much righter apprehenſions of the Subſtance of this Doctrine of Juſtification than moſt others. And that very Speech, which the *Marrow of Modern Divinity* ſo blameth, as joyning our *own Righteouſneſs with Chriſt's*, to make up one entire Righteouſneſs, is yet in it ſelf no unfit Expreſſion, but apt to ſet forth the very ſcope of the Goſpel; and in the Mouth of a ſound Chriſtian it is ſound Divinity: I mean theſe vulgar words, [*We muſt do our beſt, and God will help us by his Grace, and forgive us wherein we fail*]: or, [*Chriſt by his Spirit cauſeth all the Regenerate to Believe, Repent, and ſincerely obey him to the death, and forgiveth all their ſins*]. This is plain Doctrine, which any honeſt Country-man may underſtand, though never ſo illiterate; and which is not only enough for Salvation, as to this Point, if ſoundly believed, but for ought I know, may be more than moſt Diſputers will ſuffer themſelves and others to know quietly, without contradicting it again by their Novelties. And I doubt not, if the word *Juſtification* be not known, or ever heard,

(which

(which yet I am far from deſiring) yet while the Doctrine of *Remiſſion of Sin*, and Right to Life, is known and believed, then is the ſame thing known in other words. And it's not inobſervable, that the Apoſtle's Creed rather uſeth the term [*Forgiveneſs of ſin*], which poor People better underſtand, and not the term [*Juſtification*], about which the Learned have filled the World with needleſs Quarrels.

Forgiveneſs of Sin is not the *whole Righteouſneſs*. God never forgiveth *his ſin*, that hath *nothing but ſin*: He never made a grant of the forgiveneſs of all ſins, without Exceptions, but only of the forgiveneſs of all upon *condition* of our performing the *Goſpel-Conditions*: And the *Condition* is a plain *Exception* of the *non-performance* of it ſelf, out of the Matter of the Pardon. Inherent Perſonal Righteouſneſs is confeſſed by all Proteſtants and Chriſtians. A Righteouſneſs which makes not Righteous, ſo far, is a palpable Contradiction. To make Righteous, is to juſtifie *Conſtitutivè*. So far as any Man is *Conſtituted Juſt*, God will, 1. *Eſteem* him, and *Accept* him as Juſt; 2. *Sentence* him Juſt; 3. And *uſe* him as Juſt in Execution. And Chriſt the Advocate will *maintain* him Juſt, if there be need or cauſe.

When the word [*Juſtification*] is taken only for *Remiſſion of Sin*, and Right to Life, (or *judging* us ſuch as have this) then it is a needleſs queſtion to ask, Whether it conſiſt materially in any Works or Actions of our own: Faith and Repentance can be but preparatory Conditions of it, and none of the Matter, only Chriſt's Righteouſneſs meriteth it. If *Juſtification* be taken for *Making*, *Eſteeming*,

Esteeming, or *Sentencing* us Performers of the Gospel-Conditions, then the matter of it is only in our own Hearts and Lives. If *Justification* be taken universally, it comprehendeth both the former. If taken for the final Sentence pronouncing us *non damnandos sed glorificandos*, then it is grounded on the two former, (whereof one is subordinate to the other) as being *Causæ duplicis duplex Justitia.*

The Fifth Controversie between us, is; *Whether the New-Law or Covenant have any Penalty constituted by it self, or whether only the Law of Works do constitute penalty?*

To this I need to say no more than I have done already, because his Opinion is grounded on the former, That there is but one Law; which overthrown, this falls with it.

Mr. *C*'s Error lyeth in his confounding *Legem in genere*, *Cum hâc Lege Operum in specie.* A Law in general is a Determination or Constitution Authoritative *de jure*, and obligeth *ad Obedientiam aut ad Pœnam.* But Laws are several ways *specified*, as is afore declared, and I will not repeat.

The Penalty proper to the New-Law, consisteth in these Particulars following.

1. To have no *part in Christ*, to be no Member of him, not united or espoused to him, is one part of the Penalty, as it is *pœna damni*: Who will say that the Law of Works did threaten this? It would have been to *Adam* but a *Negation*, and no *Privation*, and so no Penalty.

2. The like may be said of the *missing of Justification and Pardon* of all sin; which is a part of the

the *pœna damni*, which the Law of Works knew not. Before the Law of Grace was enacted, and by Christ's Blood and the Promise, Remission was made possible; yea, conditionally given, it would have been no Penalty, though a misery, not to be forgiven.

3. The like may be said of the denyal of *Sanctifying Grace*, and the help of the Spirit to them that quench it.

4. And the hopelesness of their Condition that sin against the Holy Ghost.

5. And the non-liberation from eternal Torments.

6. But especially the *Peremptory Sentence* of Judgment, and Execution according. The Law of Works being violated, the Communication was dispensable on valuable Considerations, and the Obligation to Punishment dissolvable, and the Punishment it self removable: But the New-Law hath affixed a prediction to the Commination, making the said Commination indispensable, the Obligation undissolvable, and the Punishment certainly everlasting and remediless; not only (as the *first Law*) *providing no Remedy*, but decreeing that *none shall be provided* at all.

But I have mentioned these before, about the diversification of God's Laws, and there also mentioned a real difference in the *Pain* of *Sense*, between that which is threatned in the Law of Works, and of Grace. But if Mr. *C.* be resolved to confound these Sinners, and say God hath but *one Law*, looking only at the general nature of a Law, when he should look at the distinct *species*, then there's no Remedy.

6. Our

6. Our Sixth Controverſie is; *Whether the ſame thing which is the Condition of our Salvation* (as Mr. *C.* confeſſeth Obedience is) *be not alſo a Condition of our final ſentential Juſtification, and of our Right to Salvation* (though not of our *firſt Right*)? I affirm and he denies.

Our firſt Right to Salvation is given with our Juſtification or Pardon, upon our firſt believing: but our Obedience upon Opportunity is a Condition *non-amittendi*, or without which it ſhall not *continue*, nor ſhall we have ever *Jus in re*. This I proved I think ſufficiently in the Poſtſcript of my Papers to Mr. *C.* but he eaſily put by all, with the diſtinction of [*Right to Salvation*] and [*Salvation it ſelf*].

Before I conſider his *Exceptions*, I will add this Anſwer to his Diſtinction. 1. He yeeldeth the whole Cauſe in acknowledging, 1. That *Juſtification* and Right to Salvation have the ſame Conditions, (which he could not deny). 2. That Obedience is a Condition of Salvation. 3. For his Diſtinction is *ſine differentiâ*; there is no ſuch thing in the World, no nor poſſible, as a proper *Condition of Salvation*, diſtinct from a *Condition of Right to it*. Firſt, I hope, with any fair Dealer, I may take it for granted that he doth not equivocate in the word *Condition*, taking it for a mere *Phyſical Qualification*, called a *Condition* or *Preparation*, in another ſenſe than ours; but that we are ſtill ſpeaking of a *Condition in ſenſu Civili, Legali, vel Morali:* Not as the Dryneſs of the Wood, or the Application of it to the Fire, is called a Condition of its Burning; nor as the valiant Mind of Souldiers

is

is a Condition of their valiant Fighting and Conquering, not impoſed by the General, but naturally neceſſary by way of Qualification or Enablement: but it is a Condition conſtituted by a Promiſe, Law, Covenant, or Teſtament that we are ſpeaking of. 1. I ſo explained my Mind fully. 2. The ſubject-Matter of our Diſpute will be on no other ſenſed Condition; ſo that I may well take it for granted, that we are agreed in this, and that Mr. *C.* will not ſeek any Evaſion by an Equivocation in this word.

And then the Caſe is paſt queſtion; for every Condition is a *Condition of Right*, which I prove thus.

It is a Condition of that which the Promiſe giveth: But it is Right (to Salvation) which the Promiſe giveth; Therefore it is a Condition of Right (to Salvation). The Major is paſt diſpute; it being the Condition of a Promiſe, and a part of that Promiſe, and its Office, to ſuſpend the efficacy of the Promiſe or Donative Act. The Minor is as far paſt diſpute with all that know, that the proper product of Laws, Covenants, Promiſes, *&c.* is Right or Dueneſs. The Promiſe gives nothing elſe immediately and naturally but Right. As Sanctification, Glorification, Health, Riches, or any benefit not relative; the Promiſe gives but Right to them, (though it be called a giving the thing it ſelf morally, becauſe God doth infallibly fulfil his Promiſe): But it is by actual natural Cauſation that the thing it ſelf muſt be after given or conveyed. Therefore ſeeing we ſpeak not of a Condition in a Phyſical ſenſe, (as Eating is a Condition of Living) but in a moral, or civil, or judiciary

ciary ſenſe; it is paſt doubt that it's eſſential to a *Condition* to have a reſpect to *Right*, and to be *Conditio juris, vel obtinendi, vel retinendi.*

And if the Aſſertors of the contrary be called to prove their diſtinction from the Scripture, you ſhould ſee on what arbitrary Affirmations and Inventions of their own, ſuch Doctrines are built. For inſtance, when it is promiſed, *Mark* 16. 16. That, *He that believeth and is baptized, ſhall be ſaved*]. And *Rom.* 10. *Whoſoever ſhall call on the Name of the Lord ſhall be ſaved*]. And *Heb.* 5. 9. *He became the Author of Eternal Salvation to all them that obey him*]. Prove now by ſuch evidence as ſhould move an impartial Man, that *Believing* only in the firſt Promiſe, and ſuch other is *Conditio juris*; and that, [*Calling on the Name of the Lord, and obeying*] are not *Conditiones juris, vel obtinendi, vel retinendi*: That *Faith* only is a Condition in a judiciary ſenſe, and Repentance, Love to God and Obedience are only Phyſically Conditions, or are Conditions of *Salvation*, but not of *Right* to Salvation: Prove that in the ſame Text, *Joh.* 16. 27. Faith is made a Condition of Right to God's Love, and Love to Chriſt is made a Condition of his Love, but not of Right to it; [*For the Father himſelf loveth you, becauſe ye have loved me, and have believed that I came out from God*]. Is here either reaſon or room for your diſtinction? [*Becauſe*] is equally added to both, what-ever kind of Condition they are. The Text ſaith expreſly, [*Bleſſed are they that do his Commandments, that they may have Right to the Tree of Life, and may enter in through the Gates into the City*]. And can you prove that by *Right* here is not meant *Right?*

And

And again obſerve that *Right* to Salvation, and Right to Juſtification at Judgment, are not, yea, cannot be denyed to have the ſame Conditions: For that which juſtifieth our *Cauſe*, will juſtifie us: But that which proveth our Right to Salvation, juſtifieth our Cauſe: For our Right to Salvation, is our Cauſe it ſelf to be then judged.

The Seventh Controverſie is, *Whether the words of the Goſpel-Promiſe or Grant, forgiving ſin, be properly a Sentence of Abſolution by God as Judg? Or rather an Act of Oblivion or Donation of Pardon and Life by God, partly as Benefactor, and partly as Rector, by Law and Guilt? Whether it be a Judicial Sentence only Virtually or Actually?* Mr. C. holdeth, that the words of the Goſpel, [He that believeth ſhall be juſtified and ſaved]; are *an actual ſentence of God as Judg:* I hold that it is but *an Act of Oblivion or Condonation*, and *a Gift of Life by God as Legiſlator* and *Benefactor*, and ſo but a *Virtual Sentence.*

But firſt let it be noted, That all this is but a Controverſie *de nomine*, and not *de re.* As long as we are agreed what this Act of Oblivion is, and what it doth, I take it to be a matter of no great moment, whether it be *de nomine*, to be called a *Sentence of Judgment*, properly or improperly. But my Reaſons are theſe.

1. This Goſpel-Act is called by the name of a Law, both in Propheſies, and in the words of the Goſpel it ſelf, *Iſa.* 2. 3. and 8. 16, 20. & 42. 4. & 51. 4. *Mich.* 4. 2. *Rom.* 3. 27. *Gal.* 6. 2. *Heb.* 7. 12. *Jam.* 11. 25. & 2. 8, 12. 1 *John* 3. 4. *Heb.* 8. 10, 16.

2. It is *Norma actionum moralium & norma judicii: Ergo*, it is a Law, 1 *John* 2. 5. *Heb.* 4. 2, 3. *Jam.* 1. 22. *John* 12. 47, 48. & 14. 23. & 15. 7. *John* 5. 22, 23. *Jam.* 2. 12. *Rev.* 20. 12, 13. *Matth.* 25. *Joh.* 3. 16, 18, 19.

3. A Day of Judgment is foretold and described in the Gospel, in which a final Sentence will pass on Men according to this Law. *Ergo*, &c. The Law and Sentence are not to be confounded: For they are not all one: The *Norma judicis*, according to which Men must be judged, is not the Judgment it self.

4. A Law is an universal Rule, and the sanction Conditional, and it neither justifieth nor condemneth any antecedently, but only after they have kept or broken it; And then it doth it *ut Lex*, and not *ut sententia judicis:* But a *judicial Sentence* is about particular or individual Persons and Cases; and supposeth a Law kept or broken, and supposeth Accusation, (virtual or actual): and also the particular Cause to be judicially decided, is, Whether the Law condemn or absolve the Person (virtually): Therefore the Law and Sentence are no more to be confounded, than a Lawgiver and a Judg.

5. If it be a Sentence of Judgment, it is a Sentence *secundum normam alicujus Legis*; some Law is the Rule of it: But no Law is the Rule of it; *Ergo*, it is no Sentence of Judgment, properly so called. If any Law be the Rule of it, it is either *an Universal Law made to Mankind*, or a particular Law (as that made to *Noah*, to *Abraham*, to the Jews by *Moses*, &c.) Not the latter: If the former, it must be that called the Law of Nature, and Covenant of Works made to *Adam*, or the

Law

Law or Covenant of Grace made in Chriſt: Not the firſt: For to ſay, [He that believeth ſhall be ſaved], is not to Sentence as Judg according to the Law, [In the day that thou ſinneſt thou ſhalt die]. Not the latter; for then the Law and the Judgment were all one; and to ſay, [He that believeth ſhall be ſaved], would be all one as to ſay, [*John* or *Peter* hath right to Salvation according to the Promiſe, becauſe they are true Believers]. He that is not ſatisfied with thus much, let him think as he liſt, for I ſhall trouble the Reader with no more.

The Eighth Controverſie is, *Whether the judgment of Chriſt upon Believers after this Life, be not properly a juſtifying Sentence?* I affirm it, and Mr. *G.* denyeth it, and taketh it to be only a *Declaration of our Juſtification which we had in this Life.*

Every *judicial Sentence*, is a *Declaration*; but every *Declaration* is not a *judicial Sentence*. This Queſtion therefore is not, Whether it be a *Declaration*, but whether it be not ſuch a Declaration as is a *Sentence of the Judg* in Judgment? And if ſo, Whether it be not a *proper Juſtification*, (though here alſo I know, according to his meaning, the Queſtion is but *de nomine*).

1. That is a proper Sentence of Judgment, which is the publick Declaration and Deciſion of the *Judg*, to put our Right to Salvation out of Controverſie, againſt all Accuſers, and to give us our *Jus Judicatum*, by determining of our *Jus Conſtitutum*; and this as an orderly means to our full poſſeſſion. But ſuch will be *Chriſt's Sentence* at

the Laſt Judgment; *Ergo*, it will be properly a Judicial Sentence.

2. The Scripture doth moſt exactly deſcribe it as a *proper Judgment*; It calleth it the Act of Chriſt as Judg; It calleth it a Judgment: It deſcribeth the Cauſe, the Perſons, the Plea, the Evidence, and the Sentence; 1 *Pet.* 4. 5. 2 *Tim.* 4. 1. *Acts* 17. 31. *John* 5. 22, 24, 26, 27. *Rev.* 20. 12, 13. 1 *Cor.* 4. 4. 1 *Pet.* 1. 17. *Luk.* 10. 14. *Heb.* 6. 2. & 9. 27. *Eccleſ.* 12. 14. & 11. 9. *Rom.* 14. 10. 2 *Cor.* 5. 10. *Matth.* 25. throughout.

2. It is an Article of our Creed, That Chriſt ſhall come again to judg the quick and the dead; and among Chriſtians paſt diſpute. And if he *judg*, he *ſentenceth* as Judg. And if he ſentence as Judg, it is either a *Sentence* of *Juſtification*, or of *Condemnation*: All Judgment which is the *genus*, is found in one of theſe *ſpecial Acts*; There is no middle. It is a Judgment of *Condemnation* or of *Juſtification*. If the *Name* be queſtioned, I appeal to all Lawyers, all Men that live in Civil Societies, and all Divines; eſpecially Proteſtants, who maintain againſt the Papiſts, that the word *Juſtifie* is moſt commonly taken in the New Teſtament in a *judiciary Senſe*, for either the *Sentence* of a *Judg*, or the Plea of an Advocate at Judgment. I think this Controverſie needeth no more words. And if I ſhould here cite an hundred Divines that call this Laſt Judgment by the name of a *Sentence* of *Juſtification* or *Condemnation*, I ſhould merit nothing of the Reader, but rebuke for troubling him with unneceſſary words.

And

And now having reviewed all that I find remaining Controverted, between this Learned, Reverend and Pious Brother and my ſelf, about the Matter which he thought meet to Animadvert on, (or at leaſt all that is worth the Reader's notice). I am glad that our Differences are brought into ſo narrow a room; and that it is very doubtful whether every one of them be not only *de nomine*: And I think it but a needleſs trouble to the Reader, to anſwer all his numerous Citations out of *Ameſius*, *Piſcator*, *Paræus*, *Zanchy*, *Calvin*, *Davenant*, &c. and ſuch late Divines, which make up the main Body of his Reply; Nor to make ſo tedious an enquiry, Whether he or I do beſt underſtand thoſe Writers Senſe: The Controverſies themſelves being cleared, I have done. And my deſign is but this;

1. To perſwade Divines not to make God's Servants believe that they differ in great and weighty Matters, and ſo to render them unfit for each others Love and Communion, when they differ but in *Words* and *Logical Notions*.

2. To perſwade Men to ſuffer their Brethren peaceably to reſt in *that Truth*, and thoſe *Expreſſions* of it, which are found in *Scripture*, and the *Church Univerſal* for above a *thouſand years reſted in*, and not make *Humane Notions* ſeem neceſſary to our Salvation and Church-Communion: Nor in a fiding Humour to ſet the Phraſes of ſome late honoured Divines, againſt Scripture and the Univerſal Church, and then to make them Engines of deſtruction, by making them ſeem needful Truths, which are but new incongruous Notions, which muſt at laſt be attacqued, to force them to confeſs that their meaning is the ſame with that which others long have taught.

Poſt-

POSTSCRIPT.

I Muſt intreat the Reader, when he judgeth of the Second Caſe, (about the Intereſt of *Works* with Faith, in our Title to Life) to remember, That the Queſtion is not;

1. About Works of Innocency.

2. Nor Works of the Moſaical Law.

3. Nor Works meriting of God by their worth, in point of Commutative Juſtice, (or the foreſaid governing Legal Juſtice.)

4. Nor of any Acts of Obedience to Chriſt as Chriſt as antecedent to Faith and Juſtification.

5. Nor of External good Works of Charity, as antecedent to Faith, or to our firſt Juſtification.

6. Nor any Works, to which is given the leaſt part of that which is proper to God, to Chriſt, to the Spirit, to the Promiſe.

But I muſt intreat him to ſee the Caſe ſtated in the Preface to my Diſputations of Juſtification, and to remember that thoſe that I oppoſe do hold;

1. That Faith it ſelf, as an Act of ours, is part of the Works to be denied as a Means or Condition of our Juſtification, and ſo a part of that Subordinate Righteouſneſs, and that we are juſtified by it only as an Inſtrument.

2. They ſay, That he ſeeks the prohibited Juſtification by Works, who looketh to be juſtified by be-

believing in Chriſt as Teacher, King, or any Act of Faith beſides the receiving his Righteouſneſs.

3. Much more he that thinketh Repentance, Love to Chriſt, Deſire of him, Prayer for Pardon, *&c.* or any other Act of Man, is a Means or Condition of our Juſtification or Pardon: To be juſtified by any ſuch Act but as part of the Condition, is to be juſtified by Works.

4. Much more to make ſincere Obedience the Condition of Continued or Final Juſtification in Judgment. See the reſt of the Controverſies in the aforecited Preface and Books. And alſo in my *Pacification* or *Catholick Theology*, where this Cauſe is handled poſitively and defenſively: And he that blameth me for writing ſo many Books of the ſame thing, ſhould be one that firſt conſidereth how many Books and daily Invectives and Cenſures of Men that never underſtood the Cauſe, have called me to it, and made it neceſſary. Four or five Divines roſe in *Holland*, eſpecially at *Frankera*, (notwithſtanding the excellent *Ameſius* his better endeavours) who have owned ill Definitions of God's Covenants, and laid the Foundations of Antinomian Libertiniſm, (eſpecially *Maccovius*, and *Cluto*, and *Coccеius*, and *Cloppenburgius* too much conſented) making the Covenant in Conſtitution to be nothing but Election by Eternal Decree, and the Covenant in Execution, to be the fulfilling or execution of that Decree of Election in all our Mercies; and Juſtification to be but God's eternal Decree, and Man's Juſtification in *Conſcience*, and before Men, with other ſuch confounding Notions; when verily the better Deſcription of God's King-

Kingdom, Laws, and Covenants ſhould be in our Childrens Catechiſm; and ſhould not be unknown to Learned Men; nor ſhould they thus learnedly poſſeſs many honeſt godly (but not long and througly ſtudying) Miniſters, with ſuch Notions which corrupt their *Conceptions*, their Charity, their Sermons, and their Converſe as hinderances of Truth, Piety, Love, and Peace.

FINIS.

A POSTSCRIPT ABOUT Mr. *DANVERS*'s Laſt BOOK.

WHen this Book was coming out of the Preſs, I received another Book of Mr. *Danvers* againſt Infants Baptiſm, in which he mentioneth Dr. *Tullies proving* what a *Papiſt* I am, in his *Juſtif. Paul.* (with Dr. *Pierces* former Charges) and lamenting that no more yet but *one Dr. Tully* hath *come forth to Encounter me*, Epiſt. and Pag. 224. The peruſal of that Book (with Mr. *Tombs ſhort Reflections*) directeth me to ſay but this inſtead of any further Confutation.

That it is (as the former) ſo full of falſe Allegations ſet off with the greateſt Audacity (even a few Lines of my own about our meeting at Saint *James*'s left with the Clerk, groſly falſified) and former falſifications partly juſtified, and partly paſt over, and his moſt paſſionate Charges ground-

ed upon Miſtakes, and managed by Miſreports, ſometime of *Words*, ſometime of the *Senſe*, and ſometime of *Matters* of *Fact*; in ſhort, it is ſuch a bundle of *Miſtake*, *Fierceneſs* and *Confidence*, that I take it for too *uſeleſs* and *unpleaſant* a Work to give the World a particular Detection of theſe Evils. If I had ſo little to do with my Time as to write it, I ſuppoſe that few would find leiſure to read it: And I deſire no more of the willing Reader, then ſeriouſly to peruſe my Book (*More Reaſons for Infants Church-membership*) with his, and to examine the Authors about whoſe Words or Senſe we differ. Or if any would be Informed at a cheaper rate, he may read Mr. *Barrets* Fifty *Queries* in two ſheets. And if Mr. *Tombes* revile me, for not tranſcribing or anſwering more of his *Great Book*, when I tell the Reader that I *ſuppoſe him to have the Book before him*, and am not bound to tranſcribe ſuch a Volume already in Print, and that I anſwer as much as I think needs an Anſwer, leaving the reſt as I found it to the Judgment of each Reader, he may himſelf take this for a *Reply*; but I muſt judg of it as it is.

I find but one thing in the Book that needeth any other Anſwer, than to peruſe what is already Written: And that is about Baptizing Naked: My Book was written 1649. A *little before*, *common uncontrolled Fame was*, that not *far from us* in *one place many of them* were *Baptized naked*, reproving the Cloathing way as Antiſcriptural: I never heard Man deny this Report: I converſed with divers of Mr. *Tombes*'s Church, who denied it not: As never any denied it *to me*, ſo I never *read* one that did deny it to my knowledg: He now tells me Mr.

Fiſher,

Fiſher, Mr. *Haggar*, and Mr. *Tombes* did: Let any Man read Mr. *Tombes* Anſwer to me, yea and that Paſſage by him now cited, and ſee whether there be a word of denial: Mr. *Fiſher* or *Haggar* I never ſaw: Their Books I had ſeen, but never read two Leaves to my remembrance of Mr. *Fiſhers*, though I numbered it with thoſe that were written on that Subject, as well I might: I knew his Education and his Friends, and I ſaw the Great Volume before he turned *Quaker*, but I thought it enough to read Mr. *Tombes* and others that wrote before him, but I read not him, nor all Mr. *Haggars*: If I had, I had not taken them for competent Judges of a fact *far from them*, and that *three years* after: Could they ſay, that *no one ever did ſo?* The truth is that three years after, miſtaking my words, as if I had affirmed it to be *their ordinary practice* (as you may read in them) which I never did, nor thought, they vehemently deny this: (And ſuch *heedleſs reading* occaſioneth many of Mr. *Danvers* Accuſations). I never ſaid that *no Man ever denied it*; for I have not read *all that ever was written*, nor ſpoken with all the World: But *no Man ever denied it to me*, nor did I *ever read any that denied it.* And in a matter of Fact, if that Fame be not credible, which is of things *Late* and *Near*, and not *Contradicted* by *any one* of the *moſt intereſſed Perſons themſelves*, no not by Mr. *Tombes* himſelf, we muſt ſurceaſe humane Converſe: Yet do I not thence undertake that the ſame was true, either of *thoſe Perſons*, or ſuch as other Writers beyond Sea have ſaid it off. I *ſaw not* any one Baptized by Mr. *Tombes* or any other in *River* or elſewhere by *Dipping at Age*: If you *do no ſuch thing*,

I am ſorry that I believed it, and will recant it. Had *I not ſeen* a *Quaker* go naked through *Worceſter* at the Aſſizes, and read the *Ranters* Letters full of Oathes, I could have proved neither of them. And yet I know not where ſo long after to find my Witneſſes: I abhor Slanders, and receiving ill Reports unwarrantably: I well know that this is not their ordinary Practice: The *Quakers* do not thoſe things now, which many did at the riſing of the Sect; and if I could, I would believe they never did them.

2. This Book of Mr. *Danvers*, with the reſt of the ſame kind, increaſe my hatred of the *Diſputing Contentious* way of writing, and my trouble that the Cauſe of the *Church* and *Truth* hath ſo oft put on me a neceſſity to write in a Diſputing way, againſt the Writings of ſo many Aſſailants.

3. It increaſeth my Grief for the Caſe of Mankind, yea of well-meaning godly Chriſtians, who are unable to judg of many Controverſies agitated, otherwiſe than by ſome Glimpſes of poor Probability, and the eſteem which they have of the Perſons which do manage them, and indeed take their Opinions upon truſt from thoſe whom they moſt reverence and value; and yet can ſo hardly know whom to follow, whilſt the groſſeſt Miſtakes are ſet off with as great confidence and holy pretence, as the greateſt Truths. O how much ſhould Chriſtians be pitied, that muſt go through ſo great Temptations!

4. It increaſeth my Reſolution, had I longer to live, to converſe with Men that I would *profit*, or *profit* by, either as a *Learner* hearing what they *have* to ſay, without importunate Contradiction, or as a *Teacher* if they deſire to Learn of me: A *School*

way

way may do ſomething to increaſe Knowledg; but *drenching Men*, and *ſtriving* with them, doth but ſet them on a fiercer ſtriving againſt the Truth: And when they that have need of ſeven and ſeven years Schooling more, under ſome clear well ſtudied Teacher, are made Teachers themſelves, and then turned looſe into the World (as *Sampſons* Foxes) to militate *for* and *with* their *Ignorance*, what muſt the Church ſuffer by ſuch Contenders?

5. It increaſeth my diſlike of that Sectarian dividing hurtful Zeal, which is deſcribed *James* 3. and abateth *my* wonder at the rage of Perſecutors: For I ſee that the ſame Spirit maketh the ſame kind of Men, even when they moſt cry out againſt Perſecutors, and ſeparate furtheſt from them.

6. It reſolveth me more to enquire leſs after the Anſwers to Mens *Books* than I have done: And I ſhall hereafter think never the worſe of a Mans writings, for hearing that they are anſwered: For I ſee it is not only eaſie for a *Talking Man* to *talk on*, and to *ſay ſomething for* or *againſt any thing*, but it is *hard* for them to *do otherwiſe*, even to hold their *Tongues*, or *Pens*, or *Peace*: And when I change this Mind, I muſt give the greateſt *belief* to *Women* that will talk moſt, or to them that *live longeſt*, and ſo are like to have the laſt word, or to them that can train up militant Heirs and Succeſſors to defend them when they are dead, and ſo propagate the Contention. If a ſober Conſideration of the firſt and ſecond writing (yea of *poſitive Principles*) will not inform me, I ſhall have little hope to be much the wiſer for all the reſt.

7. I am fully ſatisfied that even good Men are here ſo far from Perfection, that they muſt bear with

with odious faults and injuries in one another, and be habituated to a ready and eaſie forbearing and forgiving one another. I will not ſo much as deſcribe or denominate Mr. *Danvers* Citations of Dr. *Pierce*, to prove my Popery and Crimes, nor his paſſages about the Wars, and about my Changes, Self-contradictions, and Repentances, leſt I do that which favoureth not of Forgiveneſs: O what need have we all of Divine Forgiveneſs!

8. I ſhall yet leſs believe what any Mans *Opinion* (yea or Practice) is by his *Adverſaries Sayings*, *Collections*, *Citations*, or moſt vehement Aſſeverations, than ever I have done, though the Reporters pretend to never ſo much Truth, and pious Zeal.

9. I ſhall leſs truſt a *confounding ignorant* Reader or Writer, that hath not an accurate *defining* and *diſtinguiſhing* Underſtanding, and hath not a *mature*, *exerciſed*, *diſcerning* Knowledg than ever I have done; and eſpecially if he be engaged in a *Sect* (which alas, how few parts of the Chriſtian World eſcape!) For I here (and in many others) ſee, that you have no way to ſeem Orthodox with ſuch, but to run quite into the contrary Extream: And if I write againſt both Extreams, I am taken by ſuch Men as this, but to be *for both and againſt both*, and to *contradict my ſelf*. When I write againſt the Perſecutors, I am one of the Sectaries, and when I write againſt the Sectaries, I am of the Perſecutors ſide: If I belie not the Prelatiſts, I am a Conformiſt: If I belie not the *Anabaptiſts*, *Independants*, &c. I am one of them: If I belie not the Papiſts, I am a Papiſt; if I belie not the *Arminians*, I am an *Arminian*; if I belie not the *Calviniſts*

viniſts, I am with *Pſeudo-Tilenus* and his Brother, *purus putus Puritanus*, and one *Qui totum Puritaniſmum totus ſpirat* (which *Joſeph Allen* too kindly interpreteth): If *I* be for *lawful Epiſcopacy*, and *lawful Liturgies* and *Circumſtances* of *Worſhip*, I am a *temporizing Conformiſt*: If *I* be for *no more*, *I* am an intollerable Non-Conformiſt (at this time forced to part with Houſe, and Goods, and Library, and all ſave my Clothes, and to poſſeſs nothing, and yet my Death (by ſix months Impriſonment in the Common Goal) is ſought after and continually expected. If *I* be as very *a Fool*, and as *little underſtand my ſelf*, and as much *contradict my ſelf*, as all theſe Confounders and Men of Violence would have the World believe, it is much to *my coſt*, being hated by them all while I ſeek but for the common peace.

10. But I have alſo further learned hence to *take up my content in Gods Approbation*, and (having done my duty, and pitying their own and the Peoples ſnares) to make but ſmall account of all the Reproaches of all ſorts of Sectaries; what they will ſay againſt me living or dead, I leave to themſelves and God, and ſhall not to pleaſe a Cenſorious Sect, or any Men whatever, be falſe to my Conſcience and the Truth: If the Cauſe I defend be not of God, I deſire it may fall: If it be, I leave it to God how far He will proſper it, and what Men ſhall think or ſay of me: And I will pray for Peace to him that will not hate and revile me for ſo doing. Farewell.

Septemb. 4.
1675.

FINIS.